

## The Orthodox Dogmatic Theology volume II

- Translation in English language by Marius Golea -

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<b>Third Part</b>		
<b>The Person of Jesus Christ and His Work of Salvation Done in the Humanity Assumed by Him</b>		
<b>The Person of Jesus Christ</b>		
<b>A The Patristic Teaching about the Presence and the Work or the Word of God in Creation and in the Old Testament</b>		
<b>1. The Presence and the Work of the Word of God in Creation</b>		
5	“The Logos or the Word of God is in the worlds ever since the beginning, on one hand in the rationalities, which are images created and sustained by His eternal rationalities, and on the other hand, through the human persons who in their living rationality are the images of the His hypostasis Himself, created on the purpose of thinking up the rationalities of the things together with the divine Rationality as Person and in a dialogue with Him.” (Stăniloae 2006, 5)	Logos
5	“The divine rationalities aren’t only meanings of the infinitely deep richness of the godlike Logos, but also rays of divine life and of power, irradiating from the ocean of life and of power hypostatized in the Son and the Word of God, as also in the Father and in the Holy Ghost. The things created as rational images of these rays which irradiates within them, they are	Logos, Divine Rationalities

	<p>too, because of that, unities of power and life. Their last substrate is the energy that has within a meaning or a complexity of meanings, and it includes the tendencies of some indefinite interference producing so many unities connected to each other. The things are the images of the divine materialized, full of power images and carried on by the tendency of countless references amongst them. In their materialized state, in their unity from the divine Logos.” (Stăniloae 2006, 5)</p>	
5	<p>“Whilst the things, as materialized images of the divine rationalities are created through the commanding words of the divine Logos, Who gives these materialized images the character of some thought rational unities, characteristic to the objects, the human person involving in himself all the human persons it is called to existence as created partner of the Word of God, the one Who is Person, as an image of Himself, in order the human person to think himself too, in his subject quality, the objective rationalities of the things together with the godlike Word, the original thinker subject of theirs. The human persons are thus places in a special dialogical relationship with the personal Word of God, and with the persons of the fellow humans. Each man is a thinking word and in dialogue with the godlike persona Word and with the other personal human words; each one sips power out of the godlike Word, and also out of the things’ power, he gather their rationalities in his thinking, and he</p>	Personalism

	<p>gather their power in his life, and he communicates these to others and he receives from them their communication, and by this he deepens his connection with the divine Logos and the understanding of their origin and meaning. By creating the things as rational images of His rationalities, for the persons created as images of His Person, the persons being in a reference towards the Father and the Holy Ghost, the Word has addressed these ones to the people as some rational materialized words. What is materialization towards the rationalities of the Logos or towards the images of these rationalities, the same is the man's body towards the human subject created as image of the Person of the Logos. The human subject is invited to a spiritual-materialized and conscious life, in communion with the Logos, and the man is invited to gather within himself all the created materialized rationalities, for by doing this, to have a content of thinking and life common with the godlike Logos." (Stăniloae 2006, 5)</p>	
5-6	<p>"Only as Person can the Logos be understood as One, as unseen, and the One Who makes Himself known to us wholly, through any materialized or through any word of His and through all of them together, because none of them cannot subsist by itself; and only for we are understanding subjects, He can unveil Himself to us through each one of these images of His rationalities and, through all of them together, Himself as a whole, as Person. The rationality of the things implies a creator person who thought them and who continues thinking</p>	Personalism

them out. More than that, any rationality is an interpersonal rationality. In the case of the world, there is a first Person Who thinks the rationalities out, and Who creates them, and there are also other persons whom the rationalities are addressed to, towards together thinking them out. And the fact that we are thinking the rationalities, as thinking subjects, it means that we are in the image of the Word, Who has thought them and Who has created them for a dialogue with us. The human subject is the thinking rationality as person, who is created in a correspondence with the things though by the godlike Logos even before he has created them. The Logos doesn't create only some thought out objects, but as some subjects brought to existence in His image as Subject Who to think them out in a dialogue with Him. Our placing in this report it coincides with our bringing to existence. So, one can say that this bringing of ours it coincides with our answer to His calling, even if in the beginning we do not realize this, or even if we do not ever realize it. We are moving ourselves towards existence on the ground of being called to existence by the Word. Coming to existence we actually come towards the Word, the Only One truly existing, attracted by Him out of nothing, but we do not come as some object, but as some subjects, to whom the attracting to existence it is in the same time a calling to an eternal dialogue with Him. The Word, by doing this, He gives to Himself a created *alter-ego*, or a multitude of *alter-ego*-s. He gives consistency to a subject,

	who is some sort of thought out and created projection of Himself.” (Stăniloae 2006, 6)	
6	<p>“If we can know and think out the things, it is for the things are materialized images of the rationalities of a Supreme Rationality as Person. If we can express the things by words, it is for the things are materialized words of the Word, words addressed to us, on our level. We think rationally and we speak, for we are partners with the Person Who is the Word Himself as Person, and for He has placed before us His thinking, or the created image of His materialized thinking, on the level of our created rationality and power of expressing, with a creator power which we do not have it. We feel ourselves driven to gather the things’ rationalities within us and to express those rationalities, for they are addressed to us a means of our dialogue with the Word of God and in communion with him. It is impossible to conceive that this expressible rationality of the reality not to have a Subject who has thought it out, and Who has expressed it by creating it, and Who continues to thing it out and to express it in a continuously knew diversification, for the subjects created in His image. It is impossible to conceive that these things haven’t been expressed as materialized thoughts for persons created on this purpose. He has given a materialized expression to His thoughts on our level, as subjects created by Him in His image. He has created them for us, in order us to accomplish an accord with Him and amongst us, by</p>	Personalism

	<p>thinking them out and by expressing them, together with him and in a together-thinking of ours, an accord that means a love too. In our conception, without the world's origin in a supreme Person, without understanding the world as being on this purpose of this dialogue and accord out ours with the world, the whole rationality of the creation wouldn't be understood, it would be a meaningless fragment of rationality, a rationality that would be moving in darkness." (Stăniloae 2006, 6)</p>	
6	<p>"This dialogue and this accord are in a continuous developing. We understand increasingly fuller the things and the purpose the divine Person has pursued through them; and the Supreme Person unveils increasingly more the meanings hidden in them and He diversifies them by combining them in new connections and circumstances, in collaboration with us, by Providence. These circumstances and combinations constitute as much increased claims addressed to our understanding and behavior towards the supreme Person and amongst us, equally numerous occasions on which we can manifest our love for Him and amongst us, corresponding to the new manifestations of His love for us." (Stăniloae 2006, 6)</p>	
6-7	<p>"This always increased dialogue and accord aren't meant to be a purely intellectual dialogue and accord, but a dialogue and an accord of increasingly fuller love, given the fact that the human subjects receive through things, from their Creator</p>	Dialogue

and Caretaker, not only meanings, but also vital goods, material and spiritual goods, and by processing the things and by their behavior towards God and towards their fellow humans, in diverse circumstances, the people receive from their fellow humans and from God and, at their turn, they offer not only deciphering of new meanings of the text, but also the adaptation of the things to their needs. So one can advance in the communion with God and with his fellow humans. The things cannot be understood and used except by being processed and deciphered in a common collaboration, imposed by circumstances, from amongst which isn't absent the guiding, thinking, and speaking processing of the godlike Word. This constitutes the world's history. All the people collaborate thus to adapt the things and the circumstances to their superior needs and to ever deeper and ever more nuanced deciphering of their meanings, to enriching the language and by doing this, enriching their own spirituality. They speak about things and circumstances, about the fact that they need those things and circumstances, about the help they ask for and they give it, for they need to give and to receive the things to/from one another, in an always increasing love, in a spiritual growth of everybody. In this concomitantly practical and intellectual dialogue, a dialogue promoting love amongst them and opening of the meanings and of the existence as gifts of the supreme Person. In all of them the people decipher righteous laws of life, as

	some laws from God, which they conform themselves to.” (Stăniloae 2006, 6-7)	
7	“Thus, in a certain way, the godlike Word communicates through creation and by developing it, led by Providence, meanings, and norms, but He communicates Himself in another manner with His loving attention, in order to lead the human beings towards an ever deeper and nuanced knowledge of Him, and towards an ever increased conformation and communion with Himself.” (Stăniloae 2006, 6-7)	Dialogue
7	„Because of their self-pride, the people have fallen from seeing, through things, the creator and taking of care Person. They haven’t wanted to consider the things as images of the rationalities of the supreme thinking Person, neither as words of His love. They have started to consider the things as rationalities in themselves, because of they have reckoned that thus they could understand the things and they could manipulate them to the end, in a fully autonomous mode, by becoming they (the people) like God. By this, they have exited from the living relation with the Word as Person, by all the things and circumstances – images of His rationalities and words. The man have found himself alone, facing a world of objects, closed to him in a “meaningless” rationality, or with a meaning limited exclusively to the earthly life, without a prolongation into eternity; the man has found himself outside the relationship with the supreme Person, Who gives meaning	Dialogue with God

	<p>to the rationalities from within things, and meaning and life to the human persons He has created, and a continuous novelty; the man has seen himself facing a world submitted to some processes of uniform repetition of the continuous making and of the unmaking of the world's unities, this meaning death to the human persons. The rationality remained within the human being and the rationality remained within things, no longer having these rationalities within them the transparence of the godlike Logos, the man no longer had in them a helper against the irrational impulses and against the passions born out of these impulses. But objectively, the godlike Logos as Person, He continues to manifest His presence through the man's rationality and through the things' rationalities. That's why a number of antiquity's philosophers reached at the idea of a unique God, and the Stoics reached at the idea of His presence within world through the "seminal rationalities" and at serious morals based on rationality. The Eastern Church followed to honor them, later, as prophets from outside and painted them on the exterior walls of some monasteries and churches. And many amongst pagans were fulfilling, by nature, the law of God, for they had it inscribed in their hearts (Rom. 2: 14) as natural law, advancing on the line of accomplishing their true humanity." (Stăniloae 2006: 7)</p>	
7	<p>"But the most part of the people, by not drawing out of their rationality's existence and out of the rationalities from within</p>	<p>Presence of God within the world</p>

the world, the logical deduction of a Person Who has thought these things first and Who has created these things, they fell into all kinds of vain imaginings and reproachable passions, attracting to themselves an even bigger damnation as they couldn't justify themselves with the absence of some signs of the presence of God within themselves and within the world. Saint Apostle Paul could rightly say: "And the anger of God is being unveiled from heavens over all heathendom and upon all people's lawlessness who keep the truth in the slavery of the injustice. This is because what one can know about God, it is proven within their hearts and God is the One Who has showed them. Rightly, the unseen things of God, His eternal power and Godhead, are being seen through cogitation from the beginnings of the world in His creatures, in order to be the people without defense word. Since, by knowing God, they haven't worshipped Him as God, neither have they bowed down before Him, but they have been going astray in their imaginings, their understanding heart has become dark too... That's why God has given them to the uncleanness, according to their heart's lust" (Rom 1: 18-24). The objective continuation of the presence of godlike Word within world, but also in the darkness that subjectively engulfed the human beings' hearts, are affirmed by Saint Evangelist John too, in the words: "And the light lights into darkness, and the darkness hasn't comprised (understood) the light" (Jn. 1: 5)" (Stăniloae 2006: 7)

7	<p>“Even objectively, the connection of the Logos, as Person, with the human rationality and with the things’ rationalities, it hasn’t remained as tight as at the beginning, due to the fact that the human rationality has weakened its connection with the supreme Logos as Person. This weakening of the connection with the Logos and with His power, with the rationalities of the things and of the human body, it has led to a weakening of the composed unity of this rationalities, and therefore to the corruptibility of the things and of the bodies and to their decomposition (Rom. 8: 21-24).” (Stăniloae 2006: 7)</p>	Logos
<b>2. “The Transcendental Christology”</b>		
7-8	<p>“This presence of the divine Logos within world, even in the weakened degree from after the falling, it could form a wider basis for what the Catholic theologian Karl Rahner called “a transcendental Christology”, namely a need for Christ inscribed within the man’s spiritual constitution. The element he sees this “transcendental Christology” in, they can be reckoned as the special form of the presence of the Logos within the human spirit, and as such they can be reckoned as belonging to His general presence within the world, which we have schematically presented above. We are going to enumerate here these elements which are part of the rationality itself as image of the Logos. First, we are mentioning that Rahner himself saw this “transcendental Christology”, or the Christology of the waiting for, as being</p>	Presence of Christ within the world

	accomplished in the correspondence between the Person and the work of the historical Christ and a “theology of the conscience, namely a “ontological Christology”, inscribed within existence, in which the historically tested and preached Christology is in accordance to the rationality, or to the human being’s need for meaning.” (Stăniloae 2006: 7-8)	
8	<p>“The first element of this “transcendental Christology” of the Logos it was seen by Rahner in the man’s need for absolute love. This absolute love answers the commandment of Christ to see, in the neighbor, Himself (Mt. 25). According to this commandment, “an absolute love, radically and without any reserve directed towards a man, it implicitly affirms Christ, through faith and through love. And this is true, for the simple man, finite and lacking firmness, he cannot fully justify only through himself and for himself, the absolute love he is offered, in which a person engages himself and has the courage to totally offer himself to another; for himself, the other one could be loved only with reserve, with a love the one who loves reserves himself to himself, or he has the courage to give himself maybe to a reality empty of meaning... But the love wants a unity of the love for God and for the neighbor, within which, the love for the neighbor is, in the same time, also love for God, and only by this is the love absolute. Through this, the love searches for God-the Man, namely That One Who can be loved as man with the absolute of the love of God.” (Stăniloae 2006: 8)</p>	LOve

8	<p>“The second element of this virtual Christology within man, Rahner sees it in the understanding of the death in a meaning he saw it fulfilled in the death of Jesus. “Death is a deed the whole life is fulfilled in, in which the man as free being disposes of himself as a whole, but as this disposition is the acceptance to dispose in an absolute manner of his being, in his radical helplessness, which appears to be endured and it is endured in death. But if this free acceptance, open to the radical helplessness, through which the being who has self-control accepts to give away this self-control, it doesn’t mean accepting an absurdity – which, if this was the case, it could be “rightly” refused through a protest – this acceptance involves within man – who doesn’t affirm abstract ideas and norms, but the reality as ground of his historical existence -, the waiting for or the affirmation, by presentment, of the death in which the deed’s dialectics is reconciled with the helpless sufferance in death”. This reconcilment is accomplished in Christ, and through Him, also for us.” (Stăniloae 2006: 8)</p>	Death
8	<p>“The third element is the hope for the future. The man hopes, he plans, but in the same time he is exposed to the unpredictable future. “His advancing in the future is a continuous endeavor to diminish his internal estrangements and the distance between what he is and what he wants to be. We have to be content, therefore, or only with the reconcilment (individual or collective) with an eternally far</p>	Hope

	<p>away purpose, always asymptotically followed, one that moves only at distance, or this absolute purpose is impossible to be reached without, once reached, to suppress the infinite and to make it disappear in the absolute of God. The man who hopes in a real manner, he must hope that these questions must be answered in the meaning of the second alternative, through the historical reality.” Christ positively answers the mentioned man’s hope. The Holy Fathers formulated this unconscious waiting for and this man’s fulfilling into Christ in a simpler mode, by declaring that the man had been created for Christ, or that the man’s godlike image is being perfected into Christ.”(Stăniloae 2006: 8)</p>	
<b>3. The Presence and the Work of the Word of God in the Old Testament</b>		
8	<p>“In order not to let the people in this unrealized waiting for, the Word of God made His presence and His action as Person in relation with the people, through the Revelation of the Old Testament, in the same time preparing them for His fully clear and close presence as Person in Jesus Christ – the embodied Word and Son of God. Thus, the presence of the godlike Word through the rationalities of the words of the things, and through the words and through the direct deeds of the Old Testament and His coming into body, they all are chained in progressive line, each on the previous ones preparing the ulterior one and each of the ulterior ones making the previous ones even more obvious.” (Stăniloae 2006: 8)</p>	Personalism
8-9	<p>“God the Word has made His presence and His action clearer</p>	Personalism

in the Old Testament through direct words whispered in the prophets' hearts and through deeds which were discerned in a more obvious manner as His deeds than the natural events and circumstances, which could be interpreted as being done without a God as Person. The Patriarchs and the Prophets lived, in the words communicated to them and in the deeds committed with them and with the people of Israel, the direct presence of the Person of the Word, though He wasn't entering as Person the community with the human persons. They stood face to face with the Person Who addressed them His words and announced them His deeds. They entered a direct relation with Him as Person, but not as embodied Person yet, ontologically descended amongst people. The Word's Person still remained above people, though He strongly made felt His quality as Person and His interest in the human persons and in His relation with them. That's why His words were powerful, and they had the warmth of the personal communication and the force of stopping the people from doing the things contrary to His will and to uphold the people in fulfilling His will, a force that upheld - in the same time - the people's rationality, because that force was rational too. Saint Maximos the Confessor found between the presence of the Logos, amongst the human things and the and through the human rationality, and His presence in the Old Testament, a background identity. The clearer words and deeds from the Old Testament didn't contradict the ones from

	<p>nature (or through the natural revelation), but they highlighted also these ones as being His words and deeds, and they fulfilled what must have been fulfilled through those ones: a progress towards the increasingly deeper communion with God. Thus, the Psalmist saw more clearly, in the light of the direct speaking and action of the Word of God in the Old Testament, the order itself from within nature as being: “The heavens say the glory of God and the doing of His hands heralds His strength. The day <i>says word</i> to the day (about God) and the night herald the science to the night. There are no speeches, nor words, whose voices not to be heard... In sun He has placed His dwelling place” (Ps. 18: 1-5) (In KJB we have Ps. 19: 1-5; the words are also quite different, but the content may be considered as similar, t. n.) (Stăniloae: 2006: 8-9)</p>	
9	<p>About the presence and the word of the Word in the Old Testament as preparation for His coming into body, Saint Maximos the Confessor said that “before His seen and into body coming, the Word of God was coming in a spiritual way, to the patriarchs and to the prophets, fore-imagining the mysteries of His coming”, or “The words of the Law and of the prophets, being forerunners of His coming into Body, they were guiding the souls to Christ”. (Stăniloae: 2006: 9)</p>	Word of God
9	<p>“Not only by words the Word made His presence more noticeable in the Old Testament, but also by deeds, by types he established and by a power, in which was felt something</p>	Personalism

form the grace which was irradiating out of Him after Embodiment and Resurrection. "The grace of the New Testament was mysteriously hidden in the letter of the Old Testament", also said Saint Maximos the Confessor. Or: "Wanting God to send to the ones from earth the grace of the godlike virtue (of the producing virtue power) from heavens, due to His mercy on us, He symbolically prepared the holy tent - and all the things from within it - which is a reflection, an image, and an imitation of the wisdom". Of course, the Old Testament's tent wasn't only an intellectual symbol of the word, but in the sense of a vessel of something from the power of the tent from above, or of the godlike Word as Person, Who will bring through embodiment the whole His power in the human body, His true tent, and therefore in the direct relation with the people. Saint Maximos considered that any means the spiritual presence of God is made felt, and His power is made felt, it is a symbol of His. Thus, there is a suite of symbols. The Word of God Himself can become increasingly transparent and He can manifest His power in an increasingly more felt mode, corresponding to the spiritual state of the ones who unite themselves with Him, by faith and by life. "Like the words of the Law and of the Prophets, being forerunners to His coming into body, they were guiding the souls to Christ, likewise the embodied Word of God, He has made the forerunner of His spiritual coming, by guiding the souls through His own words towards receiving His luminous

	<p>spiritual coming. This coming is always being done by Him, by transforming through virtues, the worthy ones, from body to ghost. But He is going to do it also at the end of the time, by plainly showing what was hidden before, to everybody". The more His presence as Person is more clearly noticeable, the more <i>irradiate</i>, from His Person, a more obvious light." (Stăniloae: 2006: 9)</p>	
9	<p>"Thus, "the law was the shadow, and the prophets (the ensemble of the prophets) were the fore-imagining of the godlike and spiritual good things, from the Gospel". In the anticipated shadow was being projected not only the not-fully discerned shape of the original, but also something from His power. This is because only a ray projected out of the original it gives the shadow its shape. In this sense, "the manna given to Israel in wilderness was the Word of God, Who has destined the whole spiritual life to the ones who eat Him, and it differs from any other taste that answers the lusts of the ones who eat Him". (Stăniloae: 2006: 9)</p>	Old Testament
9-10	<p>"About the summarization and the making whole of the presence and of the work of the Word before the embodiment, both in nature and in the Old Testament, in the embodied Christ, a presence that is not suppressed by the coming of the Word into body, but it is made luminous, the same Saint Maximos said: "The Mystery of the Embodiment of the Word it comprises in itself the meaning of all the riddles and of all the types of the Scripture and the science of all the seen and</p>	Embodiment

	thought at beings". (Stăniloae 2006: 9-10)	
10	<p>"(...) not only the Revelation culminates in the embodied and resurrected Logos, a fact that it will be fully unveiled in the future life, but the whole cosmos makes its concentration and its richness of meanings, obvious, in the Person of Christ, or of the Embodied Logos. The keystone of the creation isn't an impersonal general law, it isn't a substance, but it is the full of meaning Person, full of all meanings, of the Logos. Everything culminates in a person, namely in the Person from Who it comes. From this Person come all things, in Him are being upheld all the things, in Him will be shown all the things as comprised and illuminated. The Pantocrator, the upholder and the fulfiller not only of the Church, but of everybody, He is a <i>Person</i>: He is the embodied Logos as Person. The worlds have been created for the man, and the man, he was created for Christ, in Whom the man fully <i>accomplishes</i> himself. "The man's nature has been constituted from the beginning for the new Man (Christ). The man has been given mind and will for That One. We have taken rationality for Him, in order to know Christ, and desire, in order to run towards Him. We have received memory in order to wear Him, for he was the archetype of the created ones".</p> <p>(Stăniloae 2006: 9-10)</p>	Personalism
10	<p>"Since the first times of the Church, Saint Irenaeus said: "The historical Christ was the prototype God had in mind when He created the first man. Christ was the full and consummate</p>	Personalism

	<p>man, Who was to show Himself on earth, and the Maker saw from before and He created Adam according to this future prototype. Consequently, Adam was created in the model of the Word, Who was to assume in time, as Christ, the human nature and to show Himself as consummate man on earth". "It is known the teaching of Saint Irenaeus about Adam as "little child" and about the development of the "little child" until Christ. According to this Holy Father, the Word made Himself man at the end of the man's development into "word" (in rationality), "as a crown and as a final purpose of the mankind". The Holy Fathers highlight through this the connection between anthropology and Christology, or the fulfillment of the man and of the cosmos into Christ, as being supreme Person in relation with the other Trinitarian Persons." (Stăniloae 2006: 10)</p>	
<b>The Evangelical Image and the Historicity of Jesus Christ as God and Man</b>		
<b>1. The Evangelical Image and the Historicity of Jesus Christ</b>		
10-11	<p>"Jesus Christ has been having until today and He still has a great influence upon the life of the creation. Is this influence is due to the real work of Christ, or is it the product of a subjective exaggeration that has been perpetuated in the history of the Christendom? First, one can say this thing: this influence isn't the gradual product of a fantasy developed in time, but it was felt even from the immediate witnesses of His Resurrection. The witness on His Resurrection didn't crystallized gradually. The forms of this witness can be found</p>	Resurrection

down to a time which is not so much far away from His death. Out of the communion of faith the authors of the Gospels are in with the resurrected Lord, they describe His Person in a form in some measure free. Everything is said in the New Testament about Christ it is imprinted by His efficiency upon the authors, an efficiency differing from that of any other personality who was only a man. They didn't confess about the resurrection and about the Person of Jesus Christ only as about two things corresponding to each other; the disciples spoke about these things as people who were, on the moment they were writing in, under His efficiency. The Resurrection of Christ is certified by His objective efficiency that started immediately upon His disciples and it was prolonged upon them and upon the disciples of these disciples, in order to continue as efficiency during the whole Christendom's history. Christ hasn't resurrected without making Himself known in a real manner as such, and objectively without founding their conviction that He is persisting in connection with the ones who believe in Him, to the end of the time. "The whole Tradition about Christ it has sprung out of the faith in His resurrection, and it has been concentrated on the relation *me-You* with the Crucified Who is alive even now". And the witness about the Resurrection of Christ couldn't be the product of a logical deduction out of His life, or the product of a subjective fantasy stimulated by the sentimental connection with Him of the ones who live around Him. The faith in God

	<p>or the sentimental connection with the Master Who didn't die, it didn't ever lead by itself to the faith in His resurrection, a resurrection which to be the basis of everybody's resurrection. The helplessness of the natural judgment to admit the Resurrection of Christ, if this one hadn't happened as a incontestable fact, it would have led, on the opposite, to the doubt concerning His godhead, or, out of the faith of His godhead they wouldn't have deduced His Resurrection. And this helplessness of judging, it would have stopped also the work of the disciples' fantasy, despite the whole sentimental attachment to Him. The character of the Person of Jesus, no matter how exceptional had been, it wouldn't have convinced the disciples, aprioristically, that He must resurrect. This was proven by their fleeing away during the His trial and passions, and the doubt they manifested each time Christ foretold them about those, even while, on the other hand, they were confessing about His godhead (Mt. 16: 16). (Stăniloae 2006: 10-11)</p>	
11	<p>"(...) the Person Himself of Christ unveils all His dimensions only after His resurrection. Even if they had reckoned Christ, uninterruptedly and unshakably, as embodied God, if he hadn't resurrected, namely His disciples hadn't had the experience of His Resurrection and of His real efficiency from after Resurrection, His godhead would have remained to them mainly a close, hidden and not-illuminated reality. Only with the eye of this faith, founded on the communion with Him</p>	Communion

	<p>after Resurrection, the disciples were able to understand Christ in the real fullness of His Person. The experience of the Resurrection of Christ, founded on the communion with Him after Resurrection, it is the “historical” basis that gave the disciples the possibility of recognizing His “historicity” as God-Man, and to describe it as such. A theological theory about Jesus, which overlooks this “historical” experiencing of the Resurrection of Christ, it will deny the godhead of His Person, even in case of admitting His historicity. Of course this historicity won’t be a full one, because it lacks His Resurrection, as one of the fundamental events of His “history”. Such a theology will eliminate from the life of Christ everything that surpasses the possibility of an average man.” (Stăniloae 2006: 11)</p>	
11	<p>“(…) the Resurrection the disciples witnessed about, it wasn’t the resurrection of whomsoever man, but it is just that of Christ Who imposed Himself to them as a person with a power, with a life, and with a teaching which exceeded any power, any life, and any teaching from within the limits of the human existence. It was the resurrection of a person Who gave Himself to them as being the Son of God, without manifesting any proud for that – for it was a real fact – and Who foretold His Resurrection. Letting aside the fact that the Resurrection of Christ couldn’t have been an event happened with an average man, the experience of the Resurrection itself opened to the disciples the full access to the real “historical”</p>	Resurrection

	Christ, or it assures us about the “historical” existence of Christ as God-Man.” (Stăniloae 2006: 11)	
11	“(…) the experience of the disciples regarding Christ, it receives it fullness only by experiencing His Resurrection, as experiencing the “historical” Christ, next to Who they spent several years, but Who they didn’t fully understood previously to His Resurrection. “Accentuating the ascended Lord it isn’t therefore a getting far from the life of Jesus, lived by Him as man. A contrary, the ascended Lord is not a phantom only in that case that He isn’t other but Jesus from the time interval between His birth and His death”. That’s why the Apostles gave themselves not only as witnesses of the Resurrection of Christ, but also as the witnesses who stood next to Him the whole time from the beginning of His activity (Acts 1: 21). Thus, Jesus, as seen in the New Testament, with the eyes of the ones who were the witnesses of His Resurrection and partakers to a communion with the resurrected and ascended Lord, He isn’t else but the historical Jesus, seen, after His resurrection, in the fullness of His light.” (Stăniloae 2006: 11)	Resurrection
12	“The ones who wanted to eliminate everything that exceeds in Christ the exclusive human, they weren’t succeeded in reconstituting the sure image of the historical Christ in the purely human meaning of the word. They weren’t able to do that due to the fact they didn’t find help in other sources, through which, according to their method, the must have found their refusal of what that method considered as	Resurrection

	necessary to be eliminated, because of not being strictly human, from the image of Jesus from the New Testament, and also because of the fact that the disciples themselves weren't able to frame in a strictly human contour the Person of their Teacher, either before His Resurrection, because even then, He remained them a being beyond any human measures, despite the whole His supreme human closeness with them. They needed the key of the Resurrection even for being able to complete, to fully understand and to fully formulate this godlike character of their Teacher, Who appeared to them even before the Resurrection as exceeding what fitted the strictly human measures." (Stăniloae 2006: 12)	
12	"The question is: must we reject the witness of the Resurrection, or must we receive it with mistrust, or must we consider it as insufficient, for the reason of being, in the same time, the witness of some people who didn't stubbornly close themselves to the experience of the Resurrection, but they accepted it, by obeying themselves under the force of the reality, and therefore with the "faith" in that event?" (Stăniloae 2006: 12)	Resurrection
12	"The human "historicity" and in the same time the supra-human character of Christ (...) it can be highlighted in many ways on the basis of the Gospel." (Stăniloae 2006: 12)	Christ
12	"Firstly, from a formal point of view, one cannot see in Gospels any tendency of building up an image of Christ, with	Gospels

	<p>the help of the fantasy. The life, the words, and the deeds of Jesus are presented with the simplest possible means, without any gushing up of wanted enthusiasm. There is also an amazing background consonance in describing the image of Jesus from the Gospels, although in some details and means their authors manifest quite enough liberty. In this, the authors of the Gospels prove themselves to be mastered by the “precise”, objective reality of what they describe, and they aren’t the masters of that reality. Then, no fantasy would have been able to build up such a unitary image, in the same time so unusual and though so human, of Christ.” (Stăniloae 2006: 12)</p>	
12	<p>“Some theologian are trying to summarize, in a few features, the human character of Christ, a character, in the same time, so supra-human in His humanity, as an image that couldn’t have been copied after other human models, neither built up by the fantasy which always goes out from real, through its tendency of mythologizing.” (Stăniloae 2006: 12)</p>	Theology
12	<p>“One of those theologians, he highlights the fact that the life of Jesus is lived and the death is accepted, with the conscience and with the pure will of being a life and a death for us, the people. But this full “dedication” of His life and death to us “it is done in a dimension where is about not only of the contact of the people with one another, but where it is clear that the problem of the man it is in the same time the problem of the man’s communion with God. In this</p>	

	dimension, directing the life of Christ towards us it corresponds to directing it towards God.” (Stăniloae 2006: 12)	
12	“Jesus is aware of the fact that only by opening the people’s access to God, He will save them. But this access to God isn’t opened through a death understood in the sense of the theory of the satisfaction from later. This one lowers the relation between God and man on the level of a justice quantitatively measured. Christ opens us the way of access to God, through a work of His, in a consummate “communication” with us. In this communication, which is a communication of love, His life’s and death’s directing towards God and towards us, the people, they meet. Christ communicates Himself wholly, to us, the people, through His life and death, but by doing this, He communicates Himself entirely to the will of God. But Jesus couldn’t have been able to entirely dedicate His life and death to us, the people, as a simple man.” (Stăniloae 2006: 12)	Communication
12-13	“The originality of Jesus it consists in living the life and enduring the death in a unitary and consummate mode, for God and for people. But in this double direction it I shown also the unity between His life from before death and Resurrection and between His efficiency from after Resurrection. The whole existence of Jesus from before His death, in death, and after Resurrection, it stays under the sign of this full communication of God towards us, but also of our love towards God, for under the rain of His love as God,	Christ

	shown towards us, and under the power of His love towards God as man, to germinate and to be developed within us the love towards God, as sign of the state of salvation begun within us through the love of God.” (Stăniloae 2006: 12-13)	
13	“In Christ it is being fulfilled also our profound aspiration after the communion with God and amongst us and, by this, for the eternal life into happiness, which cannot be but a life in the consummate love.” (Stăniloae 2006: 13)	Communion
13-14	“Explaining the life, the death, and the Resurrection of Christ, through the direction towards God and man of His perfect love, it is characteristic to the Holy Fathers. (...) The Catholic theologians, by surpassing the theory of the satisfaction, they see, today, the salvation into Christ being done on two directions, as coming out of the evangelical image of Christ. This confirms the fact that the Christology of the Holy Fathers was the sole which maintained the integral evangelical image of Christ. But, by following them, we have presented also another direction in the life, in the death, and in the Resurrection of Christ, involved in the other two: a direction of His action as God upon His humanity, which elevates this humanity, and not without this humanity’s contribution, on a level no other man’s humanity has ever been. This direction starts with the Embodiment and it ends with the Resurrection of Christ. This action makes His humanity as environment of the wonderful deeds of Christ like God and partaker to them. Due to this action, Christ is not only God, but he is also the	Theologoumena / Kerugma

consummate man, or fully accomplished through the power of God, as there never has been and won't ever be another man. But in this consummation Christ still remains an authentic man, or the man accomplished in the most authentic way. And only the reality itself could give the authors of the New Testament the capacity of describing this so veridical reality, so superiorly authentic reality of Christ. All the features of the humanity of Christ are harmonized to His directing, through life and through death, towards the others and towards God, but also to the fact of His godhead. Only in the consummate humbleness and purity of intentions and of good deeds of Jesus as man, it was possible to be shown the greatness of His godhead. Only in this humbleness, purity, gentleness, impossible to be reached before, by any of us, he could announce with firmness His godhead, without this to seem as a haughty claim, or as a imagining of a person lacking the sense of reality. The Godhead of Christ appears thus as the supreme dimension, impossible to be reached only through our human powers, consisting in the most loving communicativeness, power of enduring, and purity. Without being a result of the humanity, the godhead accomplishes in the same time and it crowns His consummately accomplished humanity. But this humanity manifests, in the humbleness, in the purity, and in its loving communicativeness, a committing of deeds power, which exceeds the power of the humanity which is not united with God in this culminant

	<p>mode. Jesus showed Himself thus, as a wonderful God, for he showed Himself as the most human being. He appeared, from a certain point of view, as fully framed in the human life's conditions, but on the other hand, He exceeded this life's limits, by committing not only the most human deeds, but also the deeds from above de world. He went hungry, he went thirsty, he needed to sleep, and He suffered physical pains and the misunderstanding of His fellows into humanity. He humbled Himself more than everybody, by hanging around with the publicans, with the oppressed, and with the mocked ones of the society, but he didn't deviate from the perfect love, he didn't envy, he didn't speak against, though He rebuked the unjust ones, the pretenders, the cunning ones, the kidnappers, but without closing their way to salvation, the way of coming back to the true humanity: He prayed for all and he committed and he could whenever commit mighty works above the ones of the nature and of the people. Who could have invented such an authentic man and in so wonderful in the same time? Any fantasy is tempted to develop the image it describes, either on a direction, or on the opposite, and it never is able to present such a pure man, such a totally devoted man, such a man untouched by any shadow from the ones which weaken the full light of the consummate humanity." (Stăniloae 2006: 13-14)</p>	
14	<p>"The image of Christ is a historical image, by the fact that it reconciles in His profound authenticity with the true</p>	Christ

	humanity, but also by the fact that it couldn't have been built up by some fantasy in this true consummation of His." (Stăniloae 2006: 14)	
14	<p>"Through the teaching he gave us, he didn't do else but interpreting His consummate humanity, due to the ontological and spiritual union between His consummate humanity and the godlike nature and, through its formula crystallized in commandments, in His quality as God, He asked the people to follow Him, and He promised them, on this purpose, His help in their efforts: "Learn from Me, for I am meek and humble in My heart" (Mt. 19: 22). His teaching is perfect in all its precepts, from the beginning: nothing can be eliminated from it, neither added to it. This is because Himself as Subject Who interprets Himself through it, he is consummate. But in the same time His teaching is the unique road proven to be mandatory to be followed by us, the unique road to consummation, but also a road possible to be followed. And this proves again the historicity of Christ, in the same time with His uniqueness. He is proven by this too, as the target of our humanity, but the real, non-fantasist target, corresponding to the real aspirations of the humanity." (Stăniloae 2006: 14)</p>	Christ
14	<p>"He didn't come to break the Law, which is a godlike Law and in the same time it is the Law of our nature (Rom. 2: 14), but to fulfill the Law (Mt. 5: 17), namely to ask the people to go higher, towards the target of their fulfillment as people, a</p>	Law

	target he stands at. The yoke of these commandments is light, for it corresponds to the most authentic human aspirations, and the one who takes this yoke upon himself he will find the true resting for his soul, for this yoke sets the man free from the tearing apart and the discontents which agitate him (Mt. 11: 29). On this way the grace meets the nature, if we understand by nature the true human nature, open to the dialogue with God and ascending in Him towards its accomplishing.” (Stăniloae 2006: 14)	
<b>2. Christ as Embodied Son of God, Our Final Target</b>		
14	“If Christ reveals Himself also as the man who has reached His fulfillment, for He is united with God, and no man is and as nobody will ever be, but only partially by the union with Christ, he must be also our way and helper towards this target. Like the target is real, so it is real the way too. Actually he is our way for He is our target. In this quality as target, He shows us His perfect love towards us. But just by doing this, He is also our way, for just through it He helps us with understanding to advance towards the target accomplished in Him. Because we haven’t reached the capacity of loving Him, he is far away from us as target, but for His love is in a maximum closeness to us, he is an accessible way to us. And this shows again the historicity and the supra-historicity of Christ.” (Stăniloae 2006: 14)	Christ
14	“In Christ it has been opened to us the way towards the full humanization and He is the way towards this, for he is the	Personalism

	<p>way towards the communion with God as communion of persons whom He doesn't reduce to the state of objects and, by this, the way towards the full communion with our fellow humans. Through His embodiment as man, Christ has made accessible to us the communion with Himself as God in culminant human form or, better said, He has made accessible to us the communion with the whole Holy Trinity. Only Jesus Christ has given us the power to fully exit the egotism of the sin, and to get out from the prison within the nature's limits as system of the processes of composition and decomposition, or of the corruptibility which ends in death." (Stăniloae 2006: 14)</p>	
14-15	<p>"But in Christ – the Man, Who is at the final end of the human, the universe itself has unveiled its whole meaning and destiny, as transparent to God. <b>Christ is</b> "the Light of the World", a Light that lightens the world, <b>the Light the world is lightened in</b>. Each of us is, in certain way, a light of the world. But this quality is a mission too, which we cannot fully accomplish by ourselves. We see this mission fulfilled in Christ and through Christ we participate to this accomplishment too; Christ is the accomplishing of the man's "real" being accomplishing as crown of the Creation – for in Christ the man is fully united with God. Thus, Christ is so "historical", so not-built, and from this point of view Christ is the man's most human image, but, in the same time, He is beyond the level our being can reach on, by our own power.</p>	Tropes: metaphor

	That's why Christ, the so real man, He is also God in His accomplishing as man. Said more precisely, Christ is the accomplished man for He is united with the man's model, with the divine Logos. But in Jesus Christ, as embodied and resurrected Logos, and in the ones united with Him, the world will reach its consummation too, namely its purpose. Christ is the top man the creation is being accomplished in, for He is in a full communion with God.” (Stăniloae 2006: 15)	
15	“Through the man God unites the world with Himself. Through the human nature Christ gathers the world, fully, in Himself. As man united in a culminant degree with God, or like God acting through the man, Christ heals sick people, commands to the sea and to the wind, resurrects dead people and resurrect Himself to the eternal life, showing thus the final state of the world. This is another meaning in which He has been given after Resurrection, “the whole power in heavens and on earth” (Mt. 28: 18). Because Christ is the accomplishing of the real man even before His Resurrection, he brings the man, through Resurrection, to the end destined to him.” (Stăniloae 2006: 15)	Christ
15	“If the embodied Logos shows in Himself the gathered and transformed world, and he will bring the world to this state within all people who will unite themselves with Him, he can do this for he had a special connection with the world even before His Resurrection, a connection highlighted through people.” (Stăniloae 2006: 15)	World

15	<p>“Saint Apostle Paul identified the Embodied Christ to the Son of God into Whom all the things were created and placed (Col. 1: 16-20). In Jesus Christ all the things will be gathered again, for in Him all the things were placed since the beginning. The fact of the full anew gathering of all things in Christ it has an anticipation in the fact that all the things were created and placed in Him.” (Stăniloae 2006: 15)</p>	Christ
15	<p>“The divine Rationality has a hypostatic, personal character, and it is always directed towards other hypostases, like the human rationality is directed too. But this doesn’t exclude the rationality to have a meaning of <i>usia</i> (being) common to several persons. It is life and it is meaning and it is inter-hypostatical relating in the same time. The “Word” of the Saint Evangelist John was “life and light”. As life and power. And the meaning isn’t separated from life, neither the life from the meaning. Any real unity is a unity of life or of power, having in it a meaning and a relationing to another unity of life and meaning. The rationality as <i>usia</i> it always subsists in the form of some persons in reciprocal relationship. The Holy Fathers maintain, through this meaning, of Word, of the Rationality, the character of Person of the presence of the Logos into creation, by following the way of the Saint Paul and of Saint John. Through this, the rationalities of the Logos are totally different from the “platonico-Philo-nic” ideas.”(Stăniloae 2006, 15)</p>	Rationality
16	<p>““What does God want with the world?” He wants to save the</p>	World

	<p>world, to bring it to an intimate relation with Himself as person, a fact that is being fulfilled into Christ. An ulterior interpretation of the presence of the Logos within world, through impersonal rationalities, as ontological grounds of the creation, an interpretation that was imposed by scholastics and by the whole philosophy of the lat centuries and which depersonalizes the rationality (Kant, Hegel, etc.), it is about to be surpassed today even in the Catholic theology.” (Stăniloae 2006: 16)</p>	
16	<p>“The Logos like Rationality as Person, as subject of the loving thinking, he hypostatizes in Himself the human nature, by having as consequence a culminant human accomplishment as Person. This is because of the human person is “created in His image”, the model implies in Himself, potentially, also His Image, which he accomplishes, in a subsistent manner and in a culminant degree, by assuming the human nature as an image unfolded in Himself, as an image inseparably united to the model. His human image as different partner of the dialogue with the Logos, it is no longer such a different partner in Christ, but the Logos Himself is in dialogue with the Father, both as godlike Son and as man, and in dialogue with us, both as man and as Son of God. As man in dialogue with the Father, Christ elevates His human responsibility on the maximum human level, but this is for He is elevated as man, on this level, by His simultaneous quality as Son of God, Who has the conscience that He isn’t only the Son of God, but</p>	Dialogue

	<p>he is a man too. And as God in dialogue with us, He is lowered on the level of maximum love and intimacy with us, but this is just due to the fact that, by being on this human culminant level, He doesn't cease to be God too. Like God, He makes Himself transparent and proven in His humanity; like man, he put a note of maximum closeness in His quality as God in relation with us, and in His quality as obedient Son in relation with the Father. One and the Same calls us to the maximum responsibility as God, and he manifests a maximum responsibility towards the Father, for us. He commands us and He prays together with us and for us. He asks us for obedience and He prays us to accept His love and to follow His full of humbleness, of gentleness, and of serving example. Through both of them the man is being consummated, but the man is being consummated for the same is God too." (Stăniloae 2006: 16)</p>	
<b>Dogmatically Defining the Person of Jesus Christ</b>		
<b>1. The Embodiment as Union of the Godlike Nature and of the Human Nature in the Hypostasis of God the Word, or in the Unique Person of Jesus Christ</b>		
<b>a. The Dogmatic Formula</b>		
16	"The ecumenical synods caught in a concise formula the evangelical and living countenance of the divine-human Person of Christ." (Stăniloae 2006: 16)	Christ
16	"The First Ecumenical Synod from Nicaea and the Second one from Constantinople, taking the confession of faith from Baptism, of the Church from Jerusalem, they established its	Christ

	definitive text referring to Jesus Christ, in the form of the Nicaea-Constantinopolitan Symbol, which confesses about Christ that he is on one hand the Son of God, the Only Begotten One, of the same being with the Father, born before the ages, on the other hand, that He embodied Himself from the Holy Ghost and out of Virgin Mary and he made Himself a man.” (Stăniloae 2006: 16)	
16-17	“The Fourth Ecumenical Synod develops this confession about Christ, by declaring that Jesus Christ is “One and the Same, real God and real man, made of rational soul and of body, of the same being with the Father according to godhead and of the same being with us according to His quality as human being; in everything like us, except for the sin; born out of the Father, before the ages, according to the godhead, and in the last days, born out of Virgin Mary, the Birth Giver of God, according to His quality as human being; known in two natures in an unmixed way, unchanged, undivided, not-separated, the difference of the nature being by no means abolished due to the union, but rather being preserved the feature of each nature and together-flowing into a person and into a hypostasis.” (Stăniloae 2006: 16-17)	Christ
17	“In essence, one confesses that the Son of God, the One from before the ages, He has embodied Himself and He has made man on Himself, out of Virgin Mary, and by embodiment it has been accomplished the hypostatical union, or the union in a hypostasis of the godlike and of the human natures,	Christ

	namely a Person in two natures, the Person of Jesus Christ.” (Stăniloae 2006: 17)	
17	<p>“It is to be noticed that in the definition it is insistently confessed the fact that Jesus Christ has existed as Son of God, therefore like godlike hypostasis or person, before the embodiment. This is for Jesus Christ, born out of Virgin Mary according to His quality as human being, and He is One and the Same with the godlike hypostasis born out of the Father before the ages. The confession doesn’t say that Jesus Christ, as person, He had been constituted only by the birth out of Virgin Mary, by the meeting between the godlike nature and the human nature, and He wouldn’t have been a person before that. This aspect was explicitly highlighted by Leontius from Byzantium, the theologian of the Justinian époque, amongst other things also in order to scatter the doubts of the pre-Chalcedonians, who were refusing the definition from Chalcedon, because they imagined that the affirmation that “the two natures are together-flowing into a person and into a hypostasis” didn’t express sufficiently the unity of Christ as Person. Leontius of Byzantium used, in order to express the fact that Jesus Christ is the Same, as Person, with the Son of God from before embodiment, the term “en-hypostatization”. The hypostasis of the godlike Word hasn’t united Himself with another human hypostasis, but he has formed to Himself, by embodiment, a human nature, assumed and framed in His eternal Hypostasis, and, by this, he has made on Himself also</p>	En-Hypostatization

	the Hypostasis of the human nature.” (Stăniloae 2006: 17)	
17	“He (Christ, t. n.) no longer dialogue with the human person as a partner from on another plan; His reality as Person no longer remains a mysterious fact from on another plan, noticed through an exceptional experience only by some of the human persons, on the basis of a special Revelation. Now the divine Person of the Son of God or of the Word enters the plan of the common experience of the ones who believe in Him, as a person from amongst the human persons, who, in the same time, though, gives the human persons the possibility of noticing Him as godlike Person. Before the Embodiment, the two natures were “separated”, says Nicholas Kabasilas “for God was only Him, and the human nature was only itself”. (Stăniloae 2006: 17)	Personalism
17	“Know we know for sure that God- the Word is Person, or an existence resembling our existence as persons, by the fact that He makes on Himself also the Person of the human nature, without ceasing to be the Person of the godlike nature. By this, he guarantees the maximum value of the human persons and their eternity. But this shows, in the same time, that the human nature has been created capable for receiving God the Word as hypostasis.” (Stăniloae 2006: 17)	Personalism
<b>b. The Meaning of the Hypostasis and of the Nature</b>		
17	“It is difficult to understand what this capacity concretely consists in. The man’s quality as image of God, or as image of	Personalism

	<p>the Word of God, it doesn't tell us so much, at its turn, in a concrete manner. In order to edify ourselves in this concern, let's see first what the hypostasis is. <i>The hypostasis, or the person, it/he is the state of self of a spiritual nature, or of a spiritual nature also; it is one of the unities of such a nature, in tight correlation with the other unities, and in the case of the human person, in relation too, with God as Person.</i> As such, the person, who is the concrete mode of subsistence of the human nature, he is a unitary center of all his acts and of all his always new relations with other human persons, but also of the relation with God as Person.” (Stăniloae 2006: 17)</p>	
17-18	<p>“The person is a unitary <i>“who”</i>, who is and who knows on himself the subject of a nature or of a complex background of features, out of which he always pulls out always new acts, and in which he endures and received the acts of the other personal and impersonal factors. The unitary <i>“who”</i> of the person, he reconciles himself with the complexity of this background of features he manifests it in own acts and in which he receives foreign acts. Seen like unity, the complexity is person. Seen like a complexity of features, the person is nature. But this complexity of features cannot be seen as standing by itself. This complexity of features it subsists in a unitary <i>“who”</i> or as a unitary <i>“who”</i>. If the nature cannot really exist except in or as <i>“somebody”</i>, in or as a person, the supreme reality will have at its turn a personal character too. Only in it can be the nature contemplated. Therefore, the</p>	Personalism

	<p>reality is hypostatical, is a person, or it subsists in a person. The unity of this “who”, which is simultaneous to his complexity, it is expressed, regarding Christ, by Leontius from Byzantium, by considering, on one hand, as hypostasis of the human nature, the same God-the Word Who is also the eternal hypostasis of His godlike nature; on the other hand, by calling Him as composed, as One Who unites in Himself the two natures. It is to be mentioned that the hypostasis mustn’t be understood as a basis differing from natures, but a mode of concrete existence which, by unifying the natures, he penetrates them in all their aspects through the hypostatic character.” (Stăniloae 2006: 17-18)</p>	
18	<p>“Nothing opposes, in principle, for a unitary supreme “who” to comprise in himself an even greater complexity, greater than the complexity of the human subject. Nothing opposed to be accomplished a “who” which to comprise not only the complexity of features of the human nature, in which are comprised, as personalized, all the elements from cosmos, but also of the godlike nature, and vice versa. Through this it is accomplished the most comprising unity as person. This is Jesus Christ, the Word of the embodied God.” (Stăniloae 2006: 18)</p>	Personalism
18	<p>“Each man is both hypostasis or subject, and nature; he is a subject, as subsistent nature, as subsistent center of his acts and reactions, as background which actualizes his potentialities; and he is nature, as instrument or background</p>	<p>Personalism</p> <p><b>Definition of Personalism: God is Person, interacting as Person with the man’s person: the man’s character of person is</b></p>

	valued by his aspect as subject, or by the fact that he really subsists as hypostasis. In each man there is both the hypostasis and the nature, or the quality of subject and that one of background or of instrument, without the hypostasis to be added from outside, but by being the necessary form of the nature immediately he really exists. In the phrases “I am getting warmed up”, “I am thinking”, I express both my quality of subject who feels and thinks and my quality of background and source of feeling and thinking. One cannot be without another, once I exist. The human nature can never exist concretely only as nature, as background, as “object”, without having the quality of subject too, neither could the subject can be without the nature.” (Stăniloae 2006: 18)	<b>not abolished by God as Person.</b>
<b>c. The En-Hypostatization of the Human Nature in the Pre-Existent Hypostasis of the Word</b>		
18	“In Jesus Christ, though, the human nature has received the concrete existence not as own center, but in a pre-existent center, in the unity of the divine Hypostasis of the Logos.” (Stăniloae 2006: 19)	En-Hypostatization
18	“There cannot be about an autonomous subsistence of the human nature in the frame of the superior and wider unity the human nature has come to existence in. If that was the case, the human nature it would affirm itself as a different hypostasis. Keeping it in a state of pure subject it cannot be also, because of the human nature cannot exist as such, namely the human nature doesn’t exist not-hypostatized, therefore it doesn’t exist as non-person either, or as non-	En-Hypostatization

	<p>subject, or lacking the character of a subject. In addition to that, Jesus Christ wouldn't be, in this case, a "full man" too. The subject modality, of the subject valence of the human nature, it is not accomplished, though, in the case of Jesus Christ, as a modality in itself, as an autonomous subsistence, but it is accomplished in the divine-human hypostatical whole, being a part of it. The features of spontaneity and conscious recording of the outside acts, features which are virtually comprised in the human nature, are no longer activate by the human nature in isolation, but they are activated by the divine-human whole that includes the human nature too. The godlike subject becomes human subject too." (Stăniloae 2006: 18)</p>	
18-19	<p>"Not only the human nature has found in God-the Word its subsistence as general humanity, but it has also received in the Word and together with Him the supreme modality as human person differing from other human persons. This is for like the Son of God is a Person differing in His godhead from the other godlike persons, likewise, on one hand, He imprints His assumed humanity with f His quality of Son of God; on the other hand, He imprints His quality as hypostatized or His quality of Person, differing from the other human persons. Of course, the human nature being a Person in God-the Word, and bearing in the case of Christ the imprinting of the Hypostasis or of the Person of God-the Word, in His case the human nature has a width, a comprehensibility other people</p>	En-Hypostatization

	don't have it. Like the godlike nature cannot exist on a concrete manner except in special persons, likewise the human nature assumed in the Hypostasis of the Word it receives its special features as Person, differing from the features of other human persons, and forming, in the same time, a unique person with God-the Word." (Stăniloae 2006: 18-19)	
19	"By the fact that the aspect of spontaneity of the human nature of Jesus Christ it is activated by the hypostatical aspect of the Logos, Jesus Christ didn't lack anything in order to be a full man too. But this full man doesn't coincide with His quality as full God. The human nature has had in Christ the whole hypostatical - or as person - actualization, which he has got while existing as real subject in the other people, but not like an autonomous actualization, neither in a confrontation of the hypostatized – or as person - human nature with the godlike nature." (Stăniloae 2006: 19)	En-Hypostatization
19	"Jesus differs as man, from the other people, by the fact that He, as man, He isn't an autonomous center of acts and reactions; but the human center of His acts and reactions it is in the same time also their godlike center and the center of His godlike acts. The whole His human nature has been centered through this, not outside God, but into God-the Word." (Stăniloae 2006: 19)	En-Hypostatization
19	"Amongst people has stepped a man Who has been no longer centered in Himself, but in God – He is, as Person, identical to	En-Hypostatization

	<p>God. The relations the other people are in with This Fellow Human of theirs, these relations aren't lived outside God, but they are relations they have with God Himself, for this hypostatical center has a power of attracting towards God and of irradiating the good, a power that surpasses all the purely human centers: He is our center. In the middle of the creation has been placed, for eternity, a human center as Person, a center that is, in the same time, a godlike center too." (Stăniloae 2006: 19)</p>	
19	<p>"Jesus Christ has the quality of such a central man, by the fact that now the human nature's potentialities are no longer activated by a human hypostasis, but by the godlike Hypostasis, Who embraces with His infinite love all the people and all the things. Consequently, there is no longer the danger that the human nature's potentialities to be activated in a individualistic manner, contrary to other people, as there is no longer the danger these potentialities to be activate contrary to God. Christ activates what is characteristic to the human nature without the danger these possibilities to be activated through decisions and deeds unfavorable to other people and contrary to God. For this activation of the human nature according to the will of God, the Creator of the human nature, and in accord with the other people, it is the most characteristic activation of the human nature, in Jesus Christ our embodied nature has found its true activation. The nature, in its generality, it belongs to everybody, and in this</p>	En-Hypostatization

	<p>nature are included the favorable tendencies of everybody, namely the reciprocally converging tendencies. This doesn't mean, like I said before, that Christ doesn't hypostatize the human nature by imprinting it with his features as Person, which differ from the ones of the other persons. But Christ as divine hypostasis, He actualizes the human nature's tendencies favorable to us, by the fact that, being in divine hypostases, His human nature isn't endangered to be narrowed in its manifestations as human autonomous hypostasis, which to be able to activate this human nature in an individualistic sense." (Stăniloae 2006: 19)</p>	
<b>d. The Full Actualization of the Human Nature in Christ</b>		
19	<p>"One can say that only in Christ the human nature is activated in its authenticity and in its fullness. The human nature brings into Christ too, its natural will. The mode this will is activated it is chosen by the divine Hypostasis, Who does never activate it contrary to the human nature. Saint Maximos the Confessor says: "It isn't the same thing wanting and wanting in a certain way". The last thing is brought by the subject." (Stăniloae 2006: 19)</p>	En-Hypostatization
19-20	<p>"In Christ the human nature's will and the tendencies aren't narrowed or bent by an autonomous subject driven by individualistic impulses, but by the divine Hypostasis Who gives them an actualization favorable to everybody, but also conform to the will of God. And God-the Embodied Word, far from impeding or altering the tendencies of the human</p>	En-Hypostatization

	<p>nature's will and potentialities, just Him was able to authentically actualize them, in their conformation to His will. And for He has actualized these tendencies in the fullest favorable way to the other people, one can say that He has made the human nature as person in the most authentic mode, if we consider the human person as a unity always referring positively to the other persons." (Stăniloae 2006: 19-20)</p>	
20	<p>"Christ has actualized in the most characteristic to the nature mode, the nature's will, and He also has made it Person in the most authentic manner, and this is because it cannot be a nature actualized except by making it person. And this authentic actualization it means an actualization according to the will of God, a fact that results out of the fact that the Hypostasis of the Word has made personal, in the most authentic mode, the human nature He has assumed, and this is for, in Himself, as model of the man, it is virtually included the potentiality of the man's character as person; in addition to that, the hypostasis is the mode of the nature's concrete existence, and the Logos is the ultimate foundation on which the each man's nature subsists concretely, as hypostasis." (Stăniloae 2006: 20)</p>	En-Hypostatization
20	<p>"Christ has restored not only our will in its activation, but he also has restored our rationality. This is for the Word of God is also the right supreme Rationality of Him as Person, according to which it has been created the rationality of each</p>	En-Hypostatization

	<p>man, in order to think the things' rationalities as images of the rationalities of the divine Logos, together with the godlike Persons' rationality, and in a dialogue with that rationality. According to the connection God was maintaining with the human rationality before the Embodiment, a connection weakened by sin, after the Embodiment the divine Rationality as Person has made Himself the hypostasis or the subject of the human rationality, by bringing the human rationality to the full conformity with His divine rationality. The human nature in Christ is made, by will, to obey His divine will, and this is for His human's nature rationality is lightened by His divine rationality, as model and as source of it, and His human rationalities sees the things, the human persons, and the relations between them in a right manner and in all their profoundness." (Stăniloae 2006: 20)</p>	
20	<p>"Of course, the divine Rationality, as Person, He is more than the rational principles' sum of the right judgment; the divine Rationality is life too, as supra-rational source of the rationality, as infinite depths of meanings; and the human rationality of the human person is, at its turn, a meaningful life, a resembling depths of meanings. The human rationality of the human person has, in its hypostatizing in the Logos, the culminant fulfilling. The Logos is thus the man's fulfilling as person; the human nature has its hypostatical fulfillment in the divine Hypostasis." (Stăniloae 2006: 20)</p>	Personalism
20	<p>"The human nature sees itself fulfilled on the ontological</p>	En-Hypostatization

	<p>rationality's plan too, in the Hypostasis of the divine Rationality. The human rationality and will the Hypostasis of the Logos has assumed, not consisting in an individual human hypostasis who could individualize the use of the rationality and of the will in a manner contrary to other people, but being hypostatized in the divine rationality and will as Person – these divine rationality and will being their true model – the human rationality and will are actualized as rationality and will in a mode that is favorable to all the human natures, and they have a great power of attracting the human natures towards unity.” (Stăniloae 2006: 20)</p>	
20	<p>“For it has been fulfilled in the divine rational or supra-rational Hypostases, the human rationality of Christ it has been opened to the infinite horizon of the divine reality and of its knowledge. The humanity of Christ is transparent to the Godhead and to the other people, by not having an own hypostasis as a possible opaque wall in front of the reality of God and of the other peoples. Christ is, in the supreme degree, the man for the people, for He is the man for God, or the humanity fully opened to God.” (Stăniloae 2006: 20)</p>	En-Hypostatization
20	<p>“In our middle it has been placed a human center as Person, by the fact that the Word-God Himself has done it amongst the other persons. He has made on Himself the restored Man, in conformity to God, Who wants and Who fully rationally thinks at the good of everybody and, that's why, and in conformity to all the human persons, and in solidarity with</p>	En-Hypostatization

	them, and with the understanding and with the will of serving the unity of all the human persons.” (Stăniloae: 2006, 20)	
20-21	“If the person alone is the center that irradiates the spiritual and unifying live and warmth, the center of irradiation of a loving life and of a unifying power that is endless and undiminished by any shadow of egotism, that Person won’t be other but a godlike person Who has entered the unmediated relation with the people, as human person Who has been fulfilled in the culminant mode.” (Stăniloae 2006: 20-21)	En-Hypostatization
<b>e. The Maximal Accomplishing of the Union of God and of the Man, in Jesus Christ</b>		
21	“The believer aspires towards the unity of towards the relation with a Person Who has the unity with all the people. God wants, at His turn, to accomplish this intimate unity of all the people. In Christ this unity it has been accomplished de facto, by meeting and by fulfilling the divine will of unification with us with the human thirst of union with all the people in the unifying divine center of everybody.” (Stăniloae 2006: 21)	Union
21	“Nicodemus the Hagiorite discerned three modes of the union, or of the communion: the one according to the being, characteristic of the divine Persons, the one according to the work (to the energy), characteristic to the union of God with the people from before the Embodiment, and the one according to hypostasis, characteristic to the godlike nature and to the human nature in the Hypostasis of Christ. The full union with God it cannot be accomplished except in the last mentioned mode. If the union had been through being, it	Union

	would have meant the transformation of the human nature into divine nature, and that is not possible. The union through energy (through work), that one between people – before Christ – it was a union through relation, that kept God outside the humanity, and it didn't protect the humanity against sin, or against estrangement.” (Stăniloae 2006: 21)	
21	“The union of the natures, according to hypostasis, it has been done by the Son of God, as Person of the human nature, but without annulling this human nature. This hasn't meant that after the union it hasn't been accomplished also a union more than through the relation with the other people. By the fact He has made Himself man, the Son of God has entered a union according to the human being, with the other people; and this has meant a fuller relation with the other people, than the relation was before the Embodiment. In the frame of a union according to the being, through the human nature, it has taken place a direct relation by work or by grace. The New Adam has brought in the frame of the humanity – which He belongs by His human nature to – another efficiency of His godhead, which is characteristic to Him as Person.” (Stăniloae 2006: 21)	Union
21	“The union through relation, of God with us the people, into Christ, it is a relation through the community of the human nature, but also through a certain communication between the divine nature and the human nature which are united in Him. This is a direct relation, established thus, between God-	

	the Word and us, the people.” (Stăniloae 2006: 21)	
21	“In the unifying power of the Word it stays the whole power that unites the creatures and leads them to increasingly more unity.” (Stăniloae 2006: 21)	Union
21-22	“Therefore, a free Person, the Person of God-the Word, he explains everything. He gives everybody the possibility of subsisting in a unity, in His unity. By this is explained the maximum unity accomplished in Christ, or the fact that God-the Word has made, on Himself, the Hypostasis of the human nature. It is characteristic to the divine Hypostasis of the Logos to be, especially, freely, the hypostasis of the human nature, and it is characteristic to the human nature called to the state of hypostasis, to have as its ultimate hypostasis the Hypostasis of the Word, given the fact the human nature is created in His image.” (Stăniloae 2006: 21)	Union
22	“Only the human spirit is window, of door, through which the nature enters the plan of the godlike infinity and of the godlike liberty. Only through man, as person, the supreme reality as Person can descend in the order of the created nature, in order to fully integrate the created nature to the human person and, by doing that, to fully integrate the created nature to the godhead as Person. That’s why, the whole seen creation, unified in the embodied Word, it is concentrated, actually, in two natures: in Christ’s godlike nature and in His human nature. These are the two parts of the embodied Hypostasis, Who comprises all the other things	Personalism

	<p>and gives them their godlike and human qualification, not-separated and unmixed. Christ sees all the things and He makes them – in godlike and human mode in the same time – in a united but not-confounded mode. And the human nature's parts constitute an organic unity, so that the divine Hypostasis cannot see, He cannot feel, He cannot think and He cannot work as Man, only through a part of his humanity, separated from His entire humanity. That's why one must speak about a human nature in Christ, different from His godlike nature, and not to speak about a sole composed divine-human nature, as the Pre-Chalcedonians did, neither to speak about several parts and natures of His, like those ones deduced that one should speak about in case one spoke about the two natures. (...) Nothing can live like human being, only through a part of the human nature, but everything is being lived through the entire human nature." (Stăniloae 2006: 22)</p>	
22	<p>"All the human hypostases have the Hypostasis of the Word as their ultimate hypostasis. But the human nature of Christ had God-the Word as Hypostasis in such an intimate mode, that it no longer has an own hypostasis, like in all the other people. Only on this way the people can have God-the Word as ultimate hypostasis, at their turn, in a fuller manner. In the same time, their hypostases are being strengthened through the relation with the human nature's firmest hypostasis, for this is the one Who opens the human nature</p>	En-Hypostatization

	the most, and by doing so, He opens also the people's hypostases as open windows towards God and amongst themselves." (Stăniloae 2006: 22)	
22	<p>"Like in the body, the man is framed in the horizon and in the liberty of the human spirit, but without being annulled and by being fulfilled in his purpose, likewise in Christ, to the human nature is opened the infinite horizon of the divine life and the possibilities of the divine liberty in the divine life, but without being annulled, and by being the human nature's aspiration fulfilled. Towards this horizon aspires any human being, and, in some measure, any human being aspiring to this horizon is imparted out of it through the relation with the not-embodied Logos. But in Christ this horizon is being opened to the human nature not through the relation with the Logos as a relation with another person, but in the unity of the divine-human person, to which the human nature is part too. And Christ is being communicating this horizon to us too, in a more direct mode, by the fact that the Logos is now in direct relation with us, a relation we are each other with our fellow humans." (Stăniloae 2006: 22)</p>	En-Hypostatization
22	<p>"The human nature is made for the living in a not-confounded manner in boundlessness, while existing apart, as hypostasis, the human being lives this tendency of his, but he doesn't fulfill it at once, but he eternally advances in it. But in the real existence in the Hypostasis of the Word, the human being lives at once the whole real openness towards boundlessness,</p>	En-Hypostatization

	but the human being is not merged to the godlike boundlessness. Like man, Christ always knows that He is being imparted with infinity, that He is resting in infinity, but He know also, in the same time, that He isn't the source of this infinity like man, but like God.” (Stăniloae 2006: 22)	
22	“All the human persons are being strengthened in their quality as hypostases, by the fact that they enter the relation with the Son of God, Who has become, as Hypostasis of the Human nature, in a more accentuated mode, their ultimate Hypostases. Before the Logos has become to the human hypostases - by assuming the human nature in His Hypostasis – the more accentuated ultimate Hypostasis of theirs, the human hypostases lacked, in some measure, a close hypostatical support. By receiving in Christ the embodied Logos as closer ultimate hypostasis, He gives the human hypostases the full hypostatical consistency and openness, out of His power of supra-consistent and of supra-conscious Hypostasis, of all the human hypostases. The people’s humanity still wasn’t full before the embodiment of the Son of God as man, before He has become the Hypostasis of the human nature, said Nicholas Kabasilas.” (Stăniloae 2006: 22)	En-Hypostatization
<b>f. The Not-Confounded Unity of the Natures in Christ</b>		
23	“We have spoken before about the conciliation of the complexity of the Hypostasis’s content and of His consummate unity; also, we have spoken about the fulfillment	Christ

	<p>of the nature and of the human persons by the fact that the Logos has become the direct hypostasis of the human nature and the ultimate hypostasis of the human persons. Both these ones have their corollary in the fact that the two natures are united in Him undividedly, not-separately, not-changed, and unmixed. Amongst these adverbs and attributes, the adverb “undividedly” directly refers to the Person of Christ, but it refers the natures in His Person. This adverb wants to tell us that the one Hypostases of Christ, the Same born from the Father before the ages, and out of Virgin Mary in time, He is not divided because of having two natures, but He remains undivided, despite the fact that the remained intact natures, they are not confounded and they aren’t being changed in their definition, and therefore no one of the natures ceases to be what it is, in Him. The other adverb and the two attributes directly refer to the natures, but they are justified by the unity of the Person. The natures are not-separated not in the sense of a simple external connection, but in the sense of interpenetration for eternity, due to the Hypostasis’s unity. But, in the same time, the interpenetration and the imprinting of one by another, they do not change their essence, and they don’t confound them.” (Stăniloae 2006: 23)</p>	
23	<p>“The not-confounded unity in the One Hypostasis it is so consummate, that the two natures cannot be separated, and not even really discerned, except by cogitation. But this</p>	Christ

	<p>doesn't mean, at all, that the two natures cease to exist in the One Christ: they persist in an unchanged mode. Being discerned only by cogitation it removes the Nestorian heresy concerning Christ; their persistency removes the Monophysitism. Thus, being discerned only by cogitation, it implies also the not-separation and the not-changing of the natures. As such, being them discerned only by cogitation it implies the deification of the human nature and the not-changing of the natures." (Stăniloae 2006: 23)</p>	
23	<p>"The impossibility of separating the natures which are really seen in the unity of the Person of Christ, it has allowed the Church to use, during the Fifth Ecumenical Synod, also the expression: the Person of Christ is "in two natures", but with the condition that this expression not to be understood as annulling or confounding the two natures in only one. This would offer a basis for the conciliation with the old Oriental Churches, as it was intended by the Eighth Ecumenical Synod. The Canon of the Eighth Ecumenical Synod says: "If somebody, by confessing that the union has been made "out of two natures" or by saying "a nature of the embodied God-the Word", he doesn't understands these like the Fathers has taught us, that, by being done the union according to hypostasis, out of the godlike nature and of the human nature, Christ has been constituted, but he deduces out of these words that there is a sole nature or being of the godhead and of the body of Christ, let him be anathema". But</p>	Christ

	the Canon of the Seventh Ecumenical Synod, likewise condemns the ones who, like Nestorius, by using the expression “in two natures”, they do not recognize that “out of these two natures” it has been constitutes a sole hypostasis, without being abolished the differences between the two natures, and that the two natures aren’t discerned only by cogitation but they are really two hypostases. Let them be anathema.” (Stăniloae 2006: 23).	
23-24	“But the fact that the Hypostasis of the two natures is one Hypostasis, and that the two natures are not confounded, it allows the divine Hypostasis to be known also through the human nature, and this has, as effect, the humanization of the Word and the deification of the human nature. The not-changing of the human nature doesn’t mean else but not getting out of its “definition”, and not the fact that the human nature is being maintained in not-consummation and in its helplessness to be filled up with the godlike life. The eye’s matter doesn’t cease to be matter by the fact that the eye is an organ of the conscious sight, or by the fact that through the eye there shine meanings, or by the fact that we no longer feel the eye’s matter when seeing through it, or by the fact that the eye-s matter is overwhelmed by the spirit.” (Stăniloae 2006: 22-23)	Christ
<b>g. The Consequences of the Union of the Two Natures in Christ Has for Us</b>		
23	“Nicholas Kabasilas spoke about two kinds of lives, about two kinds of feeling in man, the natural ones and the spiritual	Christ

	ones. Amongst the natural ones, each of them functions differently to the others; that's why the natural man lives his life in bits. But, by being concentrated through Mysteries, the man's feelings are united in Christ with the feelings of Christ and they function in a united mode with the feelings of Christ. The different functions of the man find their real center in Christ, they are unified, and the man finds the simplicity and the unity imprinted by the image of Christ." (Stăniloae 2006: 23)	
23	"The love for a person unifies one man's functions, for all these functions are imprinted by that person's image. The more does this the love for such conquering Person of Christ." Stăniloae 2006: 23)	Christ
23	"Not being a simple human hypostasis, but the divine all-comprising and loving Hypostasis of the entire mankind, Jesus Christ has in His humanity as Person, an environment through which he lives the pains of the entire humanity and all the people can be imparted with His humanity as Person, with His godlike life." (Stăniloae 2006: 23)	Personalism
23	"The conveying of the qualities of the deified nature of Christ towards the people it is explained by the communion of nature. The deified body, by being received within the body of the other people, it resurrects and it deifies our bodies too." (Stăniloae 2006: 23)	Deification
24	"The today's theology rather explains this (the deification of the human bodies, t. n.) through the direct relation as	Personalism

	<p>persons established between God-the Word become man and the other people who believe in Him, and therefore they open themselves to Him. But this relation doesn't disregard the communion of nature, but only this community of nature makes possible this relation. The body we receive within our body is the Body of Christ, as Body of One of the Godlike Persons, but is about a Body in community of nature with ours. Without this relation as between persons, without the love between the embodied Son of God and the people, a love that animates this relation, simply eating the Body of Christ wouldn't deify the people. That's why, an important role in the deification of the other people by being imparted with the Body of the Lord, as present in the Mystery, it belongs to the Ghost of the Word, as love of the Father towards the Son and towards us, and as love of the Son towards us." (Stăniloae 2006: 25)</p>	
25	<p>"Within man as spiritual being, it is open to the creation the road of getting out of repetition, the road to freedom and to the continuous novelty, in dialogue with the Word. This is for only within the man whom the desired road is open in the intimacy of the communion with God, different from the plan of the creation, the novelty and the freedom do not move in the "novelty" of <b>the infinite roads of a labyrinth closed in the immanence's cave</b>, but in the real infinity of always new meanings and of supra-natural love." (Stăniloae 2006: 25)</p>	Tropes: metaphor
25	<p>"As we have seen, through the whole godlike oikonomia,</p>	Deification

	starting with the creation and ending with the embodiment of the Son of God as man and with the full deification of the human nature, namely with the hypostatization or with the becoming of the human nature as Person in Him, and with His entering the direct relation with the people, He aims the people's full development as persons, a development which will show its full fruition in the live to come. This development as persons or this full deification, they have as their foundation the deification of the human nature assumed by Christ." (Stăniloae 2006:"25)	
25	"The Son of God humanizes Himself without ceasing to be God, and He becomes the Hypostasis of the human nature. By this, he impropriates to Himself our modes of thinking and of sensitiveness, in order to transfigure them, to totally humanize them, or to deify them." (Stăniloae 2006; 25)	Deification
25	"Even in the fact that the human nature hasn't an own hypostasis in Christ, but is has God-the Word as its Hypostasis, it resides the fact that the human nature hasn't any ceiling towards God and it hasn't any separating wall between Christ, as God, and the other people. Christ is the full man to God and to the other people. Christ is in both these qualities, as God and as man, fully humanized and fully deified: fully humanized as God and fully deified as man. And in the relation with Him everybody can be humanized and deified. In Him we see and accomplish the fully transparent humanity to God and the fully given to us godhead."	Deification

	(Stăniloae 2006: 25)	
<b>2. The Implications of the Hypostatical Union or the Consequences of the Embodiment of the Word for the Salvation, Firstly Directed towards the Human Nature in Christ and then towards Us</b>		
25	“The unity of the Person of Christ in the two natures it has a series of consequences or of implications in which not only that it is even more highlighted, but it is also show more explicitly the savior consequences of the embodiment of the Word, firstly directed towards the human nature He has assumed, and then towards us, through the intimate relation the man is places with God in.” (Stăniloae 2006: 25)	Embodiment
25-26	“(Through the consequences of the embodiment, t. n.) it is shown the savior work of Christ, in its basis aspect, directed towards His human nature as belonging to His Person. If Christ had manifested Himself purely godlike – through the features and the acts of His godlike nature towards us - He wouldn’t have saved us; neither would have Him saved us, if he had been purely human and having only features and acts of His human nature. In both such cases, He wouldn’t have elevated His human nature to collaboration for His human nature’s salvation and for our human nature’s salvation. Even more, in both cases, he would have remained inaccessible to us as God, and therefore the union of the two natures in His Person would have remained unknown and inefficient.” (Stăniloae 2006: 25-26)	Embodiment
26	“Some of the consequences of the Embodiment of Christ are more than implications of the union of the two natures in His	Embodiment

	<p>unique Person, as for instance is the kenosis as basis of the Embodiment, or the quality as Birth Giver of God of the Holy Virgin Mary, for they stay at the basis of the hypostatical union of Christ. Other consequences of the embodiment, as the deification, of the kenosis through Embodiment, or the lack of sin, they are rather more than consequences, for they are actualized through embodiment and they represent Christ in accomplishing the work of salvation in its fundamental.” (Stăniloae 2006: 26)</p>	
<b>a. The Communication of the Features</b>		
26	<p>“For Christ, God-the Word, He is the Hypostasis of both natures, and for in this unique Hypostasis really subsist and are activate the features and the powers of both natures, through This Hypostasis it is being established a real communication between the features and the works of these two natures. Due to the common Hypostasis, are therefore maintained both the essential not-modifying of the two natures and their real communication, through which their separation is being avoided. If this communication hadn’t taken place, the Hypostasis would have manifested Himself sometimes as purely godlike, and sometimes as purely human. Through the human words wouldn’t have spoken God-the Word; in the human deeds and sufferings nothing godlike would have been manifested, and in the wonders of Christ His humanity wouldn’t have had except the role of an external and passive organ. The people wouldn’t have met</p>	<p>Communication of the Features between the Two Natures of Christ</p>

	<p>God-the Word Himself through the human means accessible to them. The direct dialogue between God-the Word and the people it wouldn't have been done and it would have been taking place in continuation. God wouldn't have humanized on Himself. God wouldn't have descended and He wouldn't have been really descending to us. The order of the persons from on the two plans wouldn't have been united in order to comprise everything. In transcendent it would have remained the order of the Trinitarian Persons, and on earth it would have remained the order of the human persons.” (Stăniloae 2006: 26)</p>	
26	<p>“The whole this communication of features it is accomplished through the unity of the Person, more precisely by the fact that this Person is God –the Embodied Word. This is because the man could not, out of his own initiative, to dispose of the powers of the godlike nature. The two natures could not communicate they powers and their acts by themselves – this would lead to pantheism. And in pantheism there aren't two natures. The real variety and the unity in existence are upheld by God as Person, Who, being transparent by His Being, He can make Himself, by His will, Person of His creature, thus reconciling everything but without suppressing them or confounding them.” (Stăniloae 2006: 26)</p>	Personalism
26	<p>“The Person of Christ, Who belongs to both natures, He irradiated, through the works done with the human nature, the godlike love, and also through His Person He imprinted</p>	Communication of the Features between the Two Natures of Christ

	His human nature in the deeds He did with His godlike nature. That's why we can attribute to this Person human works, while we regard Him as God, for these deeds do not belong to God as separated from humanity and His Person isn't only the subject of the godlike acts; and while we regard the Same Person as man and we can call Him man, we can attribute to Him the godlike works, for these works do not belong only to the subject of the human acts. We must proceed alike with the attributes too." (Stăniloae 2006: 26)	
26	"Through the common Person, each nature really participates, by giving and by receiving; likewise the other nature does too. But by Person we mean the basis of the oikonomia, which is the work of the will, and not the basis of the necessity. Through Person a nature communicates to another its works (energies), but they aren't identified to one another. But they do not communicate their works as from person to person, but within the same Person – and therefore, on a degree the condition of the not-confounding allows it. This is for, in a person and through the one subject, to any act, everything in that person contributes to." (Stăniloae 2006: 26)	Communication of the Features between the Two Natures of Christ
26	"Everywhere, the factor producing the descent of God and the elevation of the human nature, it is the Person of God-the Word, with the accord of the human nature that has become Person in Him, or of the human nature existing in His Person." (Stăniloae 2006: 26)	Communication of the Features between the Two Natures of Christ
27	"A clearer formulation to the communication of the features	Paradox

	<p>between the two natures in Christ, it was given by Saint Maximos the Confessor. He admits, on one hand, that in Christ the features of the two natures are maintained to some extent, so that they can be known as human. But the features always are combined with the ones of the other nature. This means a deification of the human nature, to some degree, while still being in the earthly existence. The deification of the human nature will be full after resurrection. But even then, through cogitation, it will be known what will be deified and what will be deifying, namely the human nature as differing from the godlike nature, though in reality the two natures cannot be separated and not even discerned from one another. Paradoxically, there takes place, on one hand, a continuous progress in deification, and on the other hand, the human nature won't get out of its definition, it won't get out of its specificity, and it won't get out of the fact that it will always need to receive, whilst the godlike nature will remain always an always inexhaustible reserve of life and of light." (Stăniloae 2006: 27)</p>	
28	<p>"In short, the communication of the features means not only the nominally attributing of the human features and works to Christ as God, and of the godlike features and works to Christ as man, by the fact that he is the One and the Same Subject of both kinds of features and works, but the real imprinting of the human features and works by the godlike ones, and vice versa, through Him as Subject they are activate unitarily,</p>	<p>Communication of the Features between the Two Natures of Christ</p>

	without confounding, both ones and others.” (Stăniloae 2006: 28)	
28	“The communication of the features highlights even more the Mystery of the Embodiment, or the wonderful fact that the Son of God as Person of the human nature, He unites with Himself and through Himself His godlike nature with His human nature.” (Stăniloae 2006: 28)	Communication of the Features between the Two Natures of Christ
28	“The Son of God overwhelms His human nature with the powers and with the divine gifts of His godlike nature, not in order to abolish it, but in order to consummate it.”	Communication of the Features between the Two Natures of Christ
28	“Like our body, due to the soul penetrating it, it is not only a material composition, and it cannot be separated from the soul, likewise is in the case of the human nature hypostatized in God-the Word. Through this, the Son of God opens the road towards our consummation, through the connection with Him. Thus, He starts His salvation work through what He does with His human nature itself. He hasn’t assumed the unity only in order to be our juridical representative, in order to pay or to suffer instead of us, for the offense brought to God, as the Occidental theology affirms.” (Stăniloae 2006: 28)	Communication of the Features between the Two Natures of Christ
<b>b. The Kenosis of the Son of God through Embodiment and Cross and the Deification of His Human Nature</b>		
29	“In order the Son of God to fill up the human nature with His “glory, “glory like of One born out of the Father, full of grace and truth” (Jn. 1: 14), He had to make, the human nature, “His own” through Embodiment, namely to make on Himself of the human nature’s Hypostasis. This “impropriation” it	Kenosis

	means humbling of the nature of God, or the so-called “kenosis”, or His “emptying” of the glory he had is before embodiment (Jn. 17: 5).” (Stăniloae 2006: 29)	
29	“Saint Apostle Paul said directly that, by the fact that the Son of the Rich God, He made poor on Himself, for us, we have been imparted with His richness, for thus His richness has reached us. If He hadn’t descended to our possibilities of receiving His richness, He wouldn’t have enriched us, but either He would have left us like we were, or He had been abolished us through His manifested almightiness. His descent is the condition of meeting us on the level we can receive His richness. His descent is the condition for our deification.” (Stăniloae 2006: 29)	Kenosis
29	“In the descent of the Son of God one can discern two stages: one is previous to the Embodiment - the Son of God accepted to make man on Himself; in the next stage, continuing the first one, God take our suffering upon Himself. Besides, the last one is implied in the first one, given the exposed to passions condition of the man, for God has made man on Himself not in order to abolish the content of our features as human being. He has taken our passions to overcome them from within. (...) the Son of God, on one hand, He gives the body godlike power, and on the other hand, he endures the body’s sufferings.” (Stăniloae 2006: 29)	Kenosis
29	“Saint Cyril of Alexandria, in accord with the affirmations made by Saint Apostle Paul, he considered that the kenosis	Kenosis

	<p>doesn't refer to the humanity the Son of God assumed, but it refers to the Son of God Himself. Saint Cyril saw this "emptying" as an argument for the union of the two natures in a Person, or for assuming the human nature in His godlike Hypostasis. If there had been in Christ two persons, one godlike and one human, the Son of God wouldn't have emptied on Himself and He would have remained in an exterior relation with the man. If this had been the case, neither the man had been able to empty on himself, because of being his nature assumed in the Hypostasis of God-the Word, and this would have been rather honored by this. Only God-the Word humbled on Himself through Embodiment. But in this case we must admit that God-the Word has become, de facto, the Hypostasis of the human nature. Of course, the "emptying" of God-the Word in the human nature it attracted also the godlike nature in some humbleness, which wouldn't have taken place without assuming the human nature in the divine Hypostasis. But this "humbling" it differs from the "emptying" of the Son of God." (Stăniloae 2006: 29)</p>	
29-30	<p>"The idea of Saint Cyril, that the emptying refers to the Son of God, and not to His humanity, it isn't contradicted by the general opinion expressed by the Holy Fathers that the Godhead wasn't able to assume our sufferings. This is because not the godlike nature became suffering through this, but the Person of the godlike nature, for He has become also the Person of the human nature. On the other hand, the</p>	Kenosis

	<p>power Christ endured the sufferings with, without crossing through sufferings to sin, he has is by the fact He is the Son of God, bearer of the godlike nature. Through this one he has the power to endure the human sufferings. The godlike nature's dispassion mustn't be understood as indifference or as helplessness to participate to the human things through its Hypostases. Even such a helplessness of participation it would be a narrowing or a suffering. (...) God is, as Person, free for participation too, or, better said, for strengthening the suffering ones. One can say, therefore, that the sufferings belong to the human nature and, in the same time, that the Son of God has impropriated the sufferings for he has made man on Himself, not in order to fall under the sufferings' power, but in order to overcome the sufferings with His power. He has impropriates the sufferings and he has shown His freedom and His power of overcoming the weakness which our nature succumbs under the sufferings with." (Stăniloae 2006: 29-30)</p>	
30	<p>"The kenosis consists just in the impropriation of our nature, in the whole clean bearing of the pains, by God-the Word. Without this, the Son of God couldn't have been able to make a true man on Himself." (Stăniloae 2006: 30)</p>	Kenosis
30	<p>"Saint Cyril pulls out of kenosis also an argument that the Son of God, by assuming our humanity, he has remained, in the same time, the Son of God, for, otherwise, who and why it would be know that Himself is the One Who works the</p>	Kenosis

	<p>humble things and that he suffers through His humanity? Likewise, if He hadn't remained the Son of God, how would He have been able to overcome the endured sufferings, in order to cast out the suffering affects from our nature and to deify our nature? Through this, Saint Cyril rejected, in advance, the Protestant kenotic theories which appeared during the 19<sup>th</sup> Century, according to which the Son of God for the time He lived on earth, through Embodiment, He renounced to His godlike: almightiness, pervasiveness, knowledge, and conscience." (Stăniloae 2006: 30)</p>	
30	<p>"The kenosis consists in the fact that the Son of God has impropriated Himself, He has made His own, the human nature and its weaknesses, but not being these ones imprinted by sin. But what this impropriation consists in, it is a mystery. This mystery expresses the intimate report between the divine Hypostasis and the human nature. If in the divine Hypostasis the human nature is being actualized, or if He becomes the composed Hypostasis of the godlike and human natures, one and the same Subject will commit and suffer, in a real manner, all the human things; but He is, in the same time, lacking the passions. The same Subject, or Hypostasis, He lives and suffers, in a real manner, the body's things, but he also works wonders through the body, in a real manner, and He makes His body life-giver. Therefore, if the One Hypostasis fills up the body with godlike power, he also suffers the body's things – but He suffers them with power</p>	Kenosis

	and due to this he overcomes them. Saint Cyril insists more upon the body's deification through embodiment. Our body which we live it mostly as lacking a transparence, to His is life-maker, being receiver of godlike life." (Stăniloae 2006: 30)	
30	"Consequently to the assuming of our nature by the Son of God, assuming which is the first act of His kenosis (as we can see in the Epistle towards Philippians 2: 7-9), it follows a kenosis in continuation, it follows the obedience as man and the bearing of the human needs (the affects of hunger, of thirst, of sleep, the fear of death, the pain etc.) and suffering the death itself. In all of these it was shown the acceptation of the suffering feature of our nature, except for the sin. These ones aren't a kenosis of the human nature. This is because the human nature has these ones by itself. This is a kenosis of God-the Word, Who accepted to suffer them all." (Stăniloae 2006: 30)	Kenosis
31	"The paradox is that, through the suffering accepted through kenosis, the Son of God communicated to the human nature a godlike nature, and on this way there is no longer a contradiction between the power the Son of God gives it to His body, making His body a collaborator in committing wonders, or making His body life-maker, and the power of enduring and, through this, of overcoming the passions. Enduring the sufferings, without speaking against, it is a power too. These sufferings are actually the body's needs which, when satisfied, they offer pleasure, and when they aren't satisfied, they cause	Paradox

	<p>pain. But the man has become so accustomed to the pleasure of satisfying the bodily needs, that he satisfies them even beyond the necessary measure, by searching the pleasure itself. And the man runs away from pain, even with the price of renouncing to the values which maintain the spiritual health of the human nature, and he overlooks the durable future for the sake of the passing present instant. The man overlooks the fact that repeatedly satisfying the present pleasures it will bring a continuous chain of future pains. Jesus kept in check the tendency towards pleasure, by satisfying the human nature's needs only within the strictly necessary frame, and when, by doing this, He risked the weakening of the spiritual powers and the betrayal of the spiritual values, He satisfied the body's need even lesser, and He accepted even the pain of death. He did this for through it He restored the human nature's strength, namely He brought the human nature back to its real conform state." (Stăniloae 2006: 31)</p>	
31	<p>"In the enduring the sufferings, Jesus proves Himself to be "the strong man", the restored man in his real strength. That's why, in the Eastern way of painting, the Crucified Christ isn't Christ fallen in the last state of weakness, for in East the cross is conceived as occasion for strengthening the human nature, or of strengthening the spirit from within the human nature, and not as simple satisfaction given to God for the offence the people brought to Him, a satisfaction shown in</p>	Kenosis

	<p>the acceptation of man's self-annulling, understood as weakness at its ultimate limit. In East, accepting death in front of God it is understood as strength too. That's why the death Jesus endured it was in the same time an occasion of manifesting the power, through which has been defeated by the Son of God in body and with the collaboration of the strengthened body. This is because the body too, it can be strong in enduring the sufferings, by the power it was given by the Son of God, from the part of His godlike nature. Thus, between the powers given to the human nature, in doing healings, the body becomes able to be an instrument of the healings and of its resurrection as ultimate stage on this line. So, the Word of God, by accepting this humbling of the body, on the other hand, it strengthens the body." (Stăniloae 2006: 31)</p>	
31	<p>"The sufferings weren't a simple characteristic of the human nature, but they were an expression of the kenosis of the Son of God become man, Who suffers in order to save the people, and Who gives his nature the power to suffer, by doing this. Thus, one can understand how the kenosis of the Son of God, though it is sufferance, it has in the same time a deifying effect upon the human nature, but not without the human nature's collaboration. The role of the kenosis it consists just in this: in giving the possibility of the direct participation of the Son of God to the strengthening of the human nature, in order to make the human nature an active environment of the</p>	Kenosis

	godlike life through the manifestation of power and by enduring and overcoming the passions.” (Stăniloae 2006: 31)	
32	“In enduring the sufferings is being manifested, on the level the human can participate to it, the godlike power. And in committing wonders His humanity participates participates to the same godlike power, namely by being strengthened by the power of the godlike Word. That’s why they are so tightly connected than it cannot exist one without another, and only together they achieve the full liberation (from sin) and deification of the human nature. It is not free a human nature which cannot endure and overcome by enduring them, the sufferings, and it cannot consummate itself a human nature without overcoming within it, through patience, the sufferings. When enduring them, the man is already above the sufferings.” (Stăniloae 2006: 32)	Kenosis
32	“Actually, the suffering of the human weaknesses, not-foreshadowed by sin, and the endowing of the human nature with godlike power in order to overcome the human weaknesses, both they are the manifestation of the same godlike love descended on the level of the human nature. Love is power, the most authentic power. The more the One Who has the love lowers Himself without changing Himself, the more the love manifests its power. This is for the true and authentic love isn’t altered by lowering itself.” (Stăniloae 2006: 32)	Love
32	“This appearance of lowering the power through love, it hides	Love

	the presence of His power to a worldly inferior judgment - this one reckons that there is a contradiction between power, as worldly understood, and humbleness. But the spiritual people feel, in the not-foreshadowed humbleness, the true love.” (Stăniloae 2006: 32)	
32	“The kenosis of the Son of God was due also to the fact that the human nature couldn’t have been able to endure Him if he had shown Himself in the whole glory and power of His.” (Stăniloae 2006: 32)	Kenosis
33	“The kenosis of the Son of God has also the effect of abolishing from within the human nature, the egotistic disorders of the lust and of the anger, the effect of accustoming the human nature to the humbleness, to the gentleness, and to the delicacy through which can be reestablished the harmony, the respect, and the communicativeness amongst people. Through His humbleness, the Word of God has impropriated a delicate accessibility in report with them, but, by manifesting this through the human nature, he has planted in the human nature this delicate accessibility, accomplishing a real restoration of it, for He has removed from it the violence and the egotistic rudeness manifested in exaggerated lusts which do not care about others, and in outbursts of anger and in attitudes of vanity, which treat other people like some objects. But this reestablishing of the true human, or this development of the human, it coincides also to our will’s	Kenosis

	agreement to the will of God, Who loves the harmony amongst everybody. This state has been fully achieved in Christ through humbleness. And, in this sense, out of His power we give power at our turn.” (Stăniloae 2006: 33)	
33	<p>“In order to relate these virtues to the manifestation of the godlike power, we are mentioning here that this power is being shown in the fact that the sufferings and the affects of anger and lust are kept, by the one who in humble, through patience, always in the will’s bridle, in which the person is fully activated. They never escape from under the will’s power. Thus, the humbleness and the gentleness, if they aren’t the expression of a full consolidation of freedom, they still are, anyway, a steadfast road to freedom. Christ, by fully developing the human nature as Person, He escaped the human nature from under the domination of the impulses of the anger and of the lust, which manifest themselves as automatic impulses. He has shown, by this, the fact that the human nature can escape from under the domination of this necessity. He descended to the human things, but He descended by will, and He endured the human sufferings by will, by His godlike will, but also by His human will strengthened by His godlike will. Properly said, the suffering which enslaves, it is a falling off human nature. Through the clean suffering willingly accepted, the man is restored in his authentic nature, which it has been created for freedom.” (Stăniloae 2006: 33)</p>	Power

33	<p>“Enduring the sufferings of the human nature in a mode above the human nature’s needs, it is again a form of collaboration or of communication of the features of the two natures. And this is accomplished only in the Person and through the Person, as form of actualizing the two natures’ will, as Subject Who obeys the will of His inferior part to the will of His superior part, and he imprints the first one with the second one, but without suppressing the inferior one. The restoration and the consummation of the human nature is a work of the Person, of the highest Person, Who has made on Himself the Subject of the human nature.” (Stăniloae 2006: 33)</p>	Personalism
<b>c. Virgin Mary, Birth Giver of God</b>		
33-34	<p><i>“The One Who is born out of Virgin Mary as man, He is God. The Church has been always considering Virgin Mary as Birth Giver of God, for in this is implied the confession that The One Who has been Born out of Her, He isn’t a human person differing from His godlike person, but the Son of God Himself has been born out of Her, according to His human nature. There never is born a nature, but a hypostasis, who in the human order is a person, for the nature doesn’t come to real subsistence except as person. The Person born out of the Virgin Mary is identical to the Person of the godlike Word, Who, through embodiment, He makes on Himself also the person of the human nature.”</i> (Stăniloae 2006: 33-34)</p>	Birth Giver of God
34	<p>“Out of Virgin Mary has been born the Son of God Himself, as</p>	Birth Giver of God

	<p>person of the human nature. Rejecting this quality of Virgin Mary, it means rejecting the embodiment of the Son of God, it means contesting that the Son of God has made on Himself man, it means denying that Christ is the Embodied Son of God Himself Who is in an eternal dialogue with us, on this purpose making on Himself a human person. Denying that the Virgin Mary is Birth Giver of God, it means denying that the Son of God has made, On Himself, Her Son, and therefore the Son of man. What Jesus Christ highlighted so much His calling as Son of Man for? If he had been only a man, this would have been obvious. He has insisted to be called the Son of man in order to show that - though He is God - He really has made on Himself the Son of man. Only for the Son of God has made, on Himself, the Son of the Virgin, He has made, on Himself, also the Son of man, and also the Brother of the people, and by doing this he has made the people sons of God, by grace. Only thus the Son of God has imparted on Himself with our sufferings and with our death, and by doing so He has defeated those. Only thus he has deified the human nature.” (Stăniloae 2006: 34)</p>	
34	<p>“If the Son of God gave the man existence, at the beginning, addressing him as an alter ego of His subject, now He makes such a subject, on Himself; but this doesn’t mean He ceases to be Himself the creator Subject. He wants to pass - in the dialogue with the people -, from the position as partner from outside people’s order, into the people’s order. On this</p>	Birth Giver of God

	purpose He can no longer use the human persons, who are born one out of others. He produces to Himself, out of Virgin Mary, a human nature of His own, as human subject. He gives birth to Himself as man. This isn't only a new act, but it is a totally new beginning, which took place in the history of the mankind." (Stăniloae 2006: 34)	
34	"If there had been another human subject, born on a usual way, from man and woman, he wouldn't have fulfilled the plan of the Son of God to make, on Himself, a human subject, in dialogue with the people, and in the same time remaining the Son of God. If it had been about a birth out of the human autonomy, namely out of a man-woman pair, which is sufficient for bringing to existence another human person by the human powers, it wouldn't have introduced in the string of the human persons, a human person Who to be, in the same time, a godlike person. The birth of the Son of God out of Virgin Mary, it has taken into account the helplessness of the human immanence to saved by itself, to break upwards the horizon closed to the human submitted to the repetition and to death, of framing all the people born out of Christ, by grace, in the string of the ones "born" out of God." (Stăniloae 2006: 34)	Birth Giver of God
35	"From this point of view the birth of God-the Word, as man, it is a unique birth, not having anything like the birth of the other people. "Neither His first birth, out of the Father, nor the second one, had nothing in common with the birth of	Birth Giver of God

somebody else” (Leontius of Byzantium). His second birth is not a birth out of the nature’s necessity, but out of the benevolence of God. Through this birth the divine subject is born, as man too, free, for He isn’t born out of the nature’s order. Besides, even the human person isn’t born only like an object, but the human person is born also, or the human person is properly said born, also as subject, by having from the first moment an active role in forming his nature, in forming, on himself, as man. Properly said, the apparition of the human subject, it is explained as support of his human nature – or the apparition of the human nature it is explained as having its support in itself, in the support or in the deeper Hypostasis of the godlike Word, Whose partner of discussions the human nature becomes from the first instant, at the calling God-the Word addresses to the human nature. But in Christ, the Word makes, on Himself, in an unmediated manner, the hypostasis. In Christ, He calls, on Himself, to existence as man. The deeper Hypostasis of the human hypostases, this time He makes, on Himself, in an unmediated manner, the Hypostasis of His own human nature. Thus, the birth of the Son of God as man, it surpasses even more the possibilities of the human nature. The fact of this wonderful birth isn’t a fact of nature, but it is a fact of nature’s overwhelming by the godlike Ghost, in a way fuller manner than in the birth of the other people. That’s why in Gospels and in the Symbols of Faith of the Early Church, it

	is attributed a decisive role to the Holy Ghost in conceiving and in the birth of the Son of God as man.” (Stăniloae 2006: 35)	
35	“The man is fully constituted ever since the beginning of his existence through the breath of life blown by God, namely through the Holy Ghost. All the more He constitutes, on Himself, the Word of God, like man, by the together-working of the Holy Ghost. By the work of the Holy Ghost the man is constituted as subject, through whom the spirit is being affirmed as a superior factor to the nature, and therefore not as an object; by the work of the Holy Ghost, the man is called to a dialogue with the Logos. In Christ, the man finds his supreme fulfillment of his identity, as subject, with the Logos as divine Subject, by the presence of the Ghost Himself as Person.” (Stăniloae 2006: 35)	Dialogue
35	“The Holy Fathers observed that, if at the beginning God was able to take, only out of Adam, another human subject, why He couldn’t be able to take out of a woman, Himself, not a human subject, but only a human nature for Himself as Subject? But, if then He took in an instant, a human subject out of Adam – for the man needed from the beginning a partner of dialogue - now God-the Word goes through the whole process of forming His nature, of His forming like man, as a new man’s dialogue partner, except the human initiative of the birth which couldn’t have formed but another human subject in the human immanent string. Saint Maximos the	Birth Giver of God

	Confessor shows that, through this new mode of birth, not only God accepts a temporality, which doesn't contradict His eternity, but also the human nature is reestablished in original state, being overwhelmed by the godlike Ghost through the fortifying of the human spirit. This is for Christ, like man, He comes to existence, like Adam did, through an act of godlike creation, and therefore unstained by the sin of voluptuousness. But on the other hand, Christ remains in continuation also with the Adam's successors, who come to existence through the natural birth." (Stăniloae 2006: 35)	
<i>b) The Work of the Holy Ghost in the Birth of the Son of God as man</i>		
35-36	"The work of the Holy Ghost isn't, in case of Christ, only a life maker breath, as it was at the creation of the first man, when through this life maker breath, the man, as image of the Logos and as dialogue partner of Him, the man becomes subject through a strengthening of him, on the godlike ground of the existence, or in the godlike Word, a fact which, at the beginning, it had only the character of a grace, of an intimate connection with God, in which consisted also the power of his strengthening as person. This time, by the work of the Holy Ghost, the human nature is hypostatized in the Word of God Himself. In the case of the Adam's descendants, the work of the Holy Ghost upon their birth and upon their life, it has as effect only their establishment and their strengthening as own persons, as partners of the dialogue with the Logos. In the case of Christ, the Son of God makes,	Holy Ghost

	<p>on Himself, the subject of the human nature, by the work of the Holy Ghost. At the forming of Christ, the godlike Ghost as life breath is not communicated only with measure, but the Ghost is communicated wholly, and the Ghost doesn't meet while establishing the soul or the whole man, as image of Christ, a human initiative, which bears in it also the stain of the voluptuousness. Now the Holy Ghost works alone and in the fullness of His work. That's why this fullness of the Ghost, working out of God-the Word Who makes, on Himself, man, it has a much greater effect than the establishing and the strengthening of the man as own hypostasis." (Stăniloae 2006: 35-36)</p>	
36	<p>"The breath of the Ghost is hasn't as effect, in case of Christ, only the establishing of a dialogue between man and the Word, as two subjects from on unequal plans, but Christ makes, on Himself, by remaining, in the same time, also the divine partner of this dialogue. Whether in the case of the other people the human nature it constitutes itself, as own hypostasis in a connection with the Hypostasis of the Word, in the case of Christ the human nature receives God-the Word as direct hypostatical ground, or as mode of its existence. The human nature isn't only strengthened in a connection with the godlike Word as with a different hypostasis, but it is received in the hypostatical union of the godlike Word. The man's dialogue with God it is taken by the Son of God Himself." (Stăniloae 2006: 36)</p>	Holy Ghost

36	<p>“Saint Maximos the Confessor said only that if the godlike breath which produces the soul in the other people it doesn’t give the soul the power to form the body from the first moment in its virtual complexity without the man’s seed, the incomparable more powerful breath which has produced the human soul of Christ, it has given to His soul the power of forming the body without the man’s seed, and even the power on imprinting the body with a total purity, for the presence of the voluptuousness wasn’t present. But this much more powerful breath of the Ghost is being dwelling in the Hypostasis of the Word. By this, the Hypostasis of the Word Himself forms, to Himself, together with the Holy Ghost, through the soul, His body.” (Stăniloae 2006: 36)</p>	<p>Holy Ghost</p> <p><b>Sfântul Stăniloae, Marele Teolog</b></p>
36	<p>“Leontius from Byzantium attributed to the Holy Ghost the forming itself of the body, but this doesn’t mean that this forming isn’t done also through the soul. Actually, like in the beginning, the Ghost who was hovering upon the waters, he gave a materialized form to the rationalities of the Word, or to their images, by bringing the things to existence, and not without the will and the together-working of the Word, and the soul as objective rationality tied to the objective rationality of the body is put by the Ghost to his work of forming the body, likewise is understandable that the Ghost, by His fuller work at the forming of Christ as man, by doing also the union of the Word’s Hypostasis with the soul and with the body, he accomplishes together with the Logos, the existence and the</p>	<p>Holy Ghost</p>

	<p>farming of the soul in the Hypostasis of the Logos, by granting the soul also, a role in forming the body. The Ghost is the last factor that forms the matter as materialization of the rationality, He organizes it in own unities, so that He does this also to the body and, in a full measure, He has done it with the body of Christ; and the Ghost too, He is the One Who increases the presence of the spirit within the body, and therefore He increases also His presence and His work, as Person, within the body of Christ. That's why he has a decisive role also in the Resurrection of Christ, and in His full filling up by the Ghost.” (Stăniloae 2006: 36)</p>	
36	<p>“The Ghost and the Word have been working together from the beginning: the Ghost hasn't created a body in itself, but the body whose forming it has been worked it is the body the Word has been forming it too, to Himself, by imprinting, on Himself, in His body, as being that body's Hypostasis. The Ghost has given that body the life, the Word has given that body His specificity as His body, and He has given His body His identity as Person, by framing, on Himself, in His body, as Hypostasis.” (Stăniloae 2006: 36)</p>	Holy Ghost
36	<p>“We have mentioned that Christ remains in a continuous connection with Adam's descendants, and that's why he hasn't created His human nature out of nothing, as at the beginning of the creation, but out of Virgin Mary. Christ has assumed, thus, the nature of the Adam's descendants, in order to renew it from within. By this, He has appreciated</p>	Holy Ghost

	<p>positively their way of coming to existence by birth. He hasn't removed this birth of the other people, but, once they have come to existence, he purifies them of what has been added as sin to their birth. Jesus unites thus, through His mode of coming to existence like man, the mode of coming to existence by creation with the mode of coming to existence by birth. In a way, Adam's descendants were uniting too, the mode of coming to existence by birth with the mode of coming to existence by creation. This was because all of them were being born on the ground of the creation of the proto-parents, and besides that, all of them received their souls as image of the Word, by the breath of life of God, namely through the communication of the Holy Ghost. And in the same time with the soul they received also their putting in connection with God, in dialogical relation with God-the Word." (Stăniloae 2006: 36)</p>	
36	<p>"From Adam, through creation and through the full breath of the Ghost as Person, Christ "takes the image of God", of His image; from Adam's descendants, by birth, Christ takes the irreproachable affects and the corruptibility consequently to the sin, but not the sin too, for His birth it has been more closely united with Adam's creation and with the work of the Holy Ghost, and Adam didn't bring the sin, through this origin, from God." (Stăniloae 2006: 36)</p>	Personalism
<b>c) The Mother of the Lord Gives Birth to God as Man, in a Virginal Way</b>		
37	<p>"By working thus, or by contributing as Person to the</p>	Birth Giver of the God

accomplishment of the act through which the Son of God makes, on Himself, Hypostasis of the human nature, the Holy Ghost work also upon Her, Who has become through this the Mother of Christ, as also the Word Himself has worked upon Her too, by forming His human nature out of Her, as Person too. But the efficiency of the Ghost upon somebody is proportional to the purity, or to the availability of the one the Ghost work upon. This is for purity means undiminished availability for God, it means the integral commitment to the dialogue with God, in the role of the one who answers and who gives away, on himself. The Mother of the Lord fully gives away, on Herself, to the Word, and not only through the Word but also by putting Herself, integrally, at His disposition. Thus, the Ghost could fully overwhelm, in Her, the natural law of the birth. Who surrenders to voluptuousness, he isn't pure, he isn't integrally available to God, to the Word, and he isn't in a state of spiritual lucidity and of responsibility before God. In this one, the power of the Ghost cannot overwhelm the birth's natural law. The Word of God couldn't formed Himself, to Himself, in a sovereign manner, His body; if that had been the case, the body would have been formed by the nature's law and it would have been imprinted by the voluptuousness from the beginning of its forming. The Word's Hypostasis, if that had been the case, he couldn't have fully impropriated the body that would have been formed thus, and such a body wouldn't have found its supreme fulfillment or its

	full accomplishment like Person in the Word's Hypostasis, but it would have partially remained: not-free, not-full as Person, and not-fully available to the spirit." (Stăniloae 2006: 37)	
37	"The one who doesn't do everything from his part for purity, he cannot be sanctified by the Ghost and overwhelmed by Him. The one who doesn't give away, on himself, integrally to God, in a full liberation from passions, he cannot integrally receive God as person in order to find in God his full development as person." (Stăniloae 2006: 37)	Personalism
37	"By descending Himself in Her, as Hypostasis, and by starting to form His body out of Her, with the together-working of the Ghost, as whole Person, the body of the Birth Giver of God which She kept in the purity of the virginity until then – in the purity of the total availability to God –, it is cleaned also of the ancestral sin, for the godlike Hypostasis not to take His body out of a body that still was under that sin and under the natural law of the birth in voluptuousness." (Stăniloae 2006: 37)	Birth Giver of the God
37	"The Mother of the One Who has formed His human nature out of Her, and the One upon Whom He could work for hypostatizing the human nature that was being formed within Her, in Himself as God-the Word, She must be virgin before conceiving, during conceiving, and at birth. The quality Mary has as Birth Giver of God and Her virginity are inseparable. This wonder happened to Her, so that it would have been impossible to Her not to remain, also after the birth, totally	Birth Giver of the God

	committed to God, namely virgin. The One Who held the Son of God in Her arms, as man, and Who was being imparted with His purity, as She was imparted with the liberation from the ancestral sin on the moment He started dwelling within Her, at His conceiving as man, She couldn't remain non-virgin." (Stăniloae 2006: 37)	
37-38	<p>"Whether the Virgin Mary was able to bring, by Her purity, a contribution to the embodiment of the Son of God as man, to His assuming of the human nature in Himself as Hypostasis of it, this was also due to the fact that Herself brought to fulfillment a power God "has seeded in Her against sin", from the beginning. BY this, "She covered the whole evilness of the people and she showed the people worthy to be united with God and She showed the earth worthy for God to live on it". She also had the ancestral sin, but in Her "the human being... showed very vigorously the power seeded in him against the sin, by avoiding - through an awoken spirit and through right decision and through the greatness of the wisdom – all the sins from beginning to the end". "Through Her beauty, She showed God the human natures' common beauty and "She moved Him towards loving the people". Properly-said, She fully opened Herself to God and by doing this She was united with Him, even before He consummated His union with Her, by forming His human nature out of Her human nature. "That One Whom She later was to dress Him up with body out of Her body, and thus to show Him to</p>	Birth Giver of the God

	everybody's eyes, She designated Him within Herself by Her deeds." When the time came – about which Apostle Paul spoke too – the humanity contributed too, through Her, by the fact that She made Herself able for this insertion of God amongst the human persons by assuming our nature in His Hypostasis in order to deify our nature." (Stăniloae 2006: 37-38)	
38	"His birth out of woman, this "fulfillment of the law", it was still done under the law, in order to redeem the ones from under the law, and us to achieve the adoption (cf. Gal. 4: 5-6). Namely the Son of God has made man, on Himself, not only by creation, but also by birth, by taking thus our human nature and our affects and the corruptibility consequent to the sin, but without the sin. This placed Him under the law of these consequences, in order Him to overcome them and Him to escape thus all His brothers from under the law, or in order Him to make them, from being slaves to the law, to be sons of God and free: thus He has done out of the kenosis of accepting the sufferings, a means of liberating from sufferings, of deification, and of our adoption." (Stăniloae 2006: 38)	Kenosis
38	"Christ fulfilled the law and He got rid of it as painful consequence, by obeying the law, through kenosis, and therefore also by birth in a body submitted to the affects and to corruptibility. This is because He didn't want to remove what the law essentially wants, namely the fulfillment of the	Law

	will of God and or the order God has placed in nature, or to artificially and non-organically get rid of the law as painful consequence of this unfulfillment. Christ wanted to get rid of that painful consequence represented by the law, by fulfilling what God wanted by giving the law. Only by this fulfillment of the law one can get rid of the law as painful consequence of not fulfilling the law. Christ, says Leontius of Byzantium, he didn't try to fulfill a law He wouldn't have fulfilled before, and which, in such a case, He couldn't have fulfilled it because of that weakness of the body, which, in such hypothesis, it would have made Him before, to transgress the law." (Stăniloae 2006: 38)	
38	"Obviously, it isn't about fulfilling a law in the sense of an external satisfaction brought to God, but it is about fulfilling the will of God and the necessities of the human nature, through a life that brings the human nature back to its true state, by the union with God." (Stăniloae 2006: 38)	Law
38	"Thus, between the kenosis of the Son of God and His embodiment, or the quality of the Virgin Mary as Birth Giver of God, there is an internal connection, as also between all the implications of the union of the two natures in one Hypostasis. Leontius of Byzantium, he tightly connected to the birth of the Son of God out of Virgin Mary, or to Her quality of Birth Giver of God, His kenosis and the deification of His human nature. Only for the One Who has been born out of the Virgin Mary was God, He received Himself the	Birth Giver of the God

	human sufferings, overcoming them, and He was able to resurrect. Concerning other dead people, Leontius said: <i>They cannot resurrect because of not being in them any power after death.</i> ” (Stăniloae 2006: 38)	
<b>d. The Absence of the Sin, at the Savior</b>		
38	“The sin is a closing up, of the man, towards God (God as infinite source of power), a will of disregarding Him, of forgetting about him; the sin is an enmity towards God. But the sin is a closing up towards the fellow human too. And if the person is a factor in relationship, in openness – and in the case of the man in this it consist his humanity too -, the sin will mean a weakening of the character as person, or of the hypostatical character of the man, a weakening of his loving humanity.” (Stăniloae 2006: 38)	Sin
39	“In Jesus Christ the sin cannot exist, for in Him there isn’t a human hypostasis which to be able to close himself to God as Person. The human nature of Christ, it has its real subsistence, namely its concrete actualization, in the Hypostasis of the Word. That’s why, the godlike Word, by hypostatizing in Himself our human nature, “by cleaning our human nature just by the fact that He has assumed it, he has deified the whole human nature by His embodiment”. He puts our human nature, just by this fact, in the fullness of the liberty from the sinful passions, and in the actuality of its powers.” (Stăniloae 2006: 38)	Sin
39	“The humanity of Christ is completely open to the Father and	Jesus Christ

	<p>to the Holy Ghost. The humanity of Christ participates to the consummate communion of the Son with the Father and with the Ghost. The humanity of Christ cannot manifest an “enmity” towards God, for its Hypostasis is Himself the Son of God. But Christ cannot close, on Himself, either towards His fellow humans, for the divine Hypostasis He subsists in, in a real manner, it hasn’t either “enmity” towards the people, nor a will to affirm Himself against the people, neither He fears a narrowing from them. God love His creatures, by excellence. One of the hypostatical union’s implications is that the human nature, by not subsisting in own human hypostasis, there is no question too, concerning His affirmation in a competition with the other human hypostases. Through the divine Hypostasis the human nature is comprised in, His human nature is open to all His fellows into humanity.” (Stăniloae 2006: 39)</p>	
39	<p>“Jesus Christ not only He didn’t commit personal sins or contrary acts to God and to His fellow humans, but He neither has come to existence bearing the ancestral sin. He wasn’t, as man, the result of an act of voluptuousness, in which is manifested the state of human species’ fall under the necessity of this mode of breeding, of which cannot get rid of even the ones who are cleaned up of the ancestral sin. Christ has been the result of His own initiative, free of any necessity manifested through such voluptuousness. That’s why the freedom of Jesus from the ancestral sin, it results out of the</p>	Birth Giver of God

	<p>fact that He has been born, like man, by the initiative He has had it like being the Word of God, by the fact that the One Who has been born like man out of the Virgin Mary, He is God, or by the fact that She is Birth Giver of God. And this means the Christ has been born on a supra-natural way, without the initiative of a pair of humans. This is for all these things relate to each other. But one can say also the vice versa: out of the fact that Christ had no sin, it results that He has been the embodied God. This is because only God has no sin, in the radical meaning, for He cannot commit sin. That's why was necessary that the Son of God to embody Himself, for also His body to be imparted with His lack of sin, or with his helplessness of committing sin. (...)</p> <p>One could say that we have here anthropological pessimism, like the Protestant one is. But, while there the man is forgiven without being transformed, here one believes in the real elevation of the man above the sin, by the impartation of the godlike lack of sins. We have here a fundamental vision of the Holy Fathers, applied to the theme of the lack of sins, according to which the godlike nature is united with the human nature in the Person of Christ, in order the human nature to participate to the godlike nature, and in order the godlike nature to take upon itself the human nature.” (Stăniloae 2006: 39)</p>	
39	<p>“Under the influence of the Occidental theology, we have become accustomed to no longer see the union of the two</p>	Uncreated Energies

	<p>natures in all its efficiency, and to consider it only as a coming next to each other, under the auspices of a hypostasis, Who, by being both man and God, he can represents us, the people, in front of God, and to satisfy, for us, the offended honor of God, or to expiate the punishment for us. Under the impression of the thesis that between different natures there cannot be accomplished a union, we have reckoned that we mustn't admit any communication between the natures. We actually must avoid both the extremity of the union of the natures to their confounding, and keeping them in the separation of the non-communication. They communicate by their energies (theandric work).” (Stăniloae 2006: 39)</p>	
40	<p>“It is obvious that in Christ, a unique Person, the communication through energies differs from the communication through energies between two persons bearer of different natures (between God and man), or of a common nature (between man and man). In the case of Christ it is about a reciprocal communication of the energies of the two differing natures which are united in a sole Person; in any work done or endured by the Person through a nature, it is being felt also the frame of the other nature the Persons represents it, like even in the pointing up of a finger, or in the feeling that a finger hurts, it participates, in some extent, the whole man's nature, body and soul, each of them by bringing its corresponding contribution, and by making whole the</p>	Christ

	movement or the suffering of another and by shaping it up, but without abolishing the other one's rationality. It is here about communication of the natures which inhabit together in a unique person; it is a kind of their interpretation that has as consequence the communication of the powers from one to another." (Stăniloae 2006: 40)	
40-41	"The godlike nature in its real existence in the Hypostasis of Christ, it communicates the dispassion to the human nature. At its turn, the human nature gives the bearer of godhead Hypostasis its affects or the human sufferings. But the godhead nature, in its real existence in Christ, it represents by its lack of sins, a filter, in which, the sinfulness those affects could be activated in, it is being melted down. Due to the fact that the human nature of Christ receives the dispassion from His godlike nature, the affects communicated from the human nature to the bearer of godhead Hypostasis, they are irreproachable." (Stăniloae 2006: 40-41)	
41	"Saint Maximos the Confessor showed how the human nature's weakening by sin it has brought with it the affects which almost always are activated in association with the sin. It seems that in some extent, these affects existed also in the man's primordial state, but they, instead of being overcome by the intensification of the work of the Lord in the human nature, they has grown up through the weakening of the Ghost's work and by the weakening of the human nature. On the other hand, the human nature's will, which is being	Will

	<p>activate by the own hypostasis to the average man, it take in this man the form of some decisions chosen by the free will. And in this free will it is given the possibility of the sinful activation of the affects, or of not-resisting against their impulse to be activated in the sinful form. <i>Saint Maximos the Confessor reckoned that in Christ there was no free human will, for there wasn't a human subject who to decide differently than God did</i>, but there was only the natural will of the human nature that was passing into concrete decisions through the Hypostasis of the embodied Word, and the human will hadn't a free will that could have chosen the sin. And the Hypostasis of the Word was activating always the according to the nature will, which was also conform to His divine will." (Stăniloae 2006: 41)</p>	
41	<p>"It is necessary, though, to specify that the human nature assumed by God-the Word had in it, in movement, not only the natural will, being, though, the weakened nature consequently to the ancestral sin and therefore suffering of the irreproachable affects in a more accentuated manner than in the primordial state – and in this is being shown its unity with our nature -, the human nature's will was staying under the pressure of the hunger, of the thirst, of the fear of death, like our nature stays too. That's why His human will must fight against these affects, in order to remain itself according to His godlike will. Of course, God-the Word was strengthening His human will through His unique Hypostasis,</p>	Will

	<p>in order the human will to want, and not in order to become insensitive to those affects, neither was diminishing those affects directly. The one who doesn't want, he is no longer man. Or he isn't a man as such. He is no longer a dignified partner to God, but he is an object in the hand of God. This fight is fought, in some measure, by the average people too." (Stăniloae 2006: 41)</p>	
41	<p>"We must understand that the affects or the sufferings, including the corruptibility as pin of the affects and as their result, they have not only the character of consequences of the sin, but they are also instruments against the sin. They are also punishments for the sin, but not as being brought by God: they are rather consequences of the man's getting out from the connection with God, Who is the source of the life. But, once they have occurred, God gives them also the character of antidote for sins." (Stăniloae 2006: 41)</p>	Sin
41-42	<p>"This positive use of the affects, of the corruptibility, and of the death, it has been place within them, by God, for God has place within our nature the instinct of preservation. By healthy using this instinct of preservation, and by seeing the eternal ruin the affects are preparing to him, the believer turns back from the sin in order to remove the nourishment that sustains the affects. This struggle is required by the law itself, the law that has been seeded in the man's nature and by the law positively given by God, a law that corresponds to the one from the nature, that strengthens the law from the</p>	Christ

	<p>nature and that develops it. But the man cannot fulfill this law only by his powers, and neither can he escape the power of the affects, of the sufferings, of the corruptibility, and of the death, because he cannot also escape the mastery of the sin upon him. Only by Christ, Who has overcome the sin, the law it has been fulfilled and the nature has escaped from under the power of the affects, of the corruptibility, and of the death. Only through Christ the man no longer stays under the power of the Law, which lasts as long as lasts the unfinished fight against the sin. The man cannot fulfill the law by himself, and he cannot get rid of it and of death, because of the body's effect being tied to the sin.” (Stăniloae 2006: 41-42)</p>	
42	<p>“If the affects and the death have effectively changed their purpose, they have changed it only in Christ and through Christ, Who had no longer the sin tied to them.” (Stăniloae 2006: 42)</p>	Christ
42	<p>“Without enduring the affects, one cannot overcome them. This is for, only by enduring them without allowing them to bring forth the sin as their fruit, they have lost their power. In a body that wouldn't have needs, or that wouldn't have any sensitivity to pain, the will wouldn't strain itself in order to endure them without committing sin, and such a body wouldn't empty itself, by will, of their power. Who doesn't need to eat, he won't have the occasion to overcome the pleasure and the covetousness which occur with the hunger; the one who doesn't have the sensitiveness for pain, for the</p>	Will

	<p>fear of death, he doesn't have the occasion of overcoming them by straining his will. By the fact that in Christ the will has been hypostatized in God-the Word, Christ has had out of Himself the power of keeping undeveloped into pleasure of the satisfying of His bodily needs, and the pain caused by beatings, or the fear awakened by the perspective of the death, he has been able to keep them under His control, in order not to end in acts of cowardice, of betraying the will of God and the values He wanted, because of these affects." (Stăniloae 2006: 42)</p>	
42	<p>"The secret of the lack of sins and of the impossibility to commit sins, in stood in Christ in the power His human will was receiving from the Hypostasis of the Word, Who was its subject; it stood also in the fact that He has been born without bearing the ancestral sin. Also, it stood in the fact that His will wasn't configured in the free will of a human autonomous person, being alone under the pressure of the human nature's impulses and having at its disposal only the powers weakened by sin. But the fact that it could have wanted more firmly, it didn't spare it from the need of truly wanting, of truly applying the power of wanting more firmly. On the other hand, Christ, by kenosis, he didn't give His human nature so much power so to make the effort of His human nature's will as inutile. This was for He wanted that any man to be able to keep, as he did, his affects within the limits of the strict needs of the nature. He has given,</p>	Will

	<p>consequently, His human will too, often, only that much power that followed to be necessary also to the other people in order to keep this affects within the limits of the nature's needs. In the other people has been created the habit to slip away from the occasion of satisfying the natures' needs, beyond the strict satisfying of these needs, namely to slip into sin. These habits didn't exist in Christ. The ones who have Christ within them, they have Him with His lack of sins, and they are able to overcome, with His help the sinful habits. But they can also do it, if they will use their own will - as Christ did it. For they are communicated the same will of Christ an-hypostatized in God-the Word. And by keeping their affects in the same strict satisfying within the borders of the natural needs, they empty these affects of powers, and they prepare to themselves the resurrection to a life which to lack the sufferings and the corruptibility, as Christ had it." (Stăniloae 2006: 42)</p>	
42	<p>"If the people do not always succeed in avoiding the sin, in the union with the Resurrected and All-Clean Christ, they will still be partakers to resurrection, with Him, to the free of suffering and free of corruptibility life. The ones who believe in Christ, they can overcome - at their turn - the sliding towards the sin in satisfying the human nature's will, for the root of the sin within their nature is abolished within them by the presence within them of the body of Christ, which is without sin. In fact, the same will of Christ is, within them too, united</p>	Will

	with their will, in order to overcome the habits which remained in their human nature.” (Stăniloae 2006: 42)	
42-43	<p>“These affects, or sufferings, together with the corruptibility and with the death consequent to the sin, they are the curse Christ has identified Himself to, and which He took upon Himself, in order to redeem us from under the curse of the law (Gal. 2: 13).</p> <p>Through these ones, he knew in His own body the consequences of the sin, but in the same time, by undoing the interweaving between affects and sin, he has emptied both their power and the power of the sin, because of these ones are reciprocally fuelling each other. But he has abolished the power of the sin also within His fellow humans, and by doing this He has also diminished the power of the affects within them. He has done this not from outside, but by making this power to irradiate from within Himself, for he has abolished within Himself the interweaving between affects and sin. This is for, by giving, on Himself, towards being imparted to others, as One Who has overcome the natural affects, as fruits and source of the sin, He has given His fellow human too, the power to do this, by undoing in their earthly life the unconditional bond between sufferings and sins, and by enduring the suffering without committing sin, in order to abolish the power of both of them.” (Stăniloae 2006: 42-43)</p>	Sin
43	“By the fact that, by being imparted with His most-clean body, which held under control the consequent to the sin	Sin

	affects, without letting the affects to slide into sin, we can overcome not only the affects but the sin too, one can say that Jesus has endured these suffering and death for our sin, in order to deliver us from it.” (Stăniloae 2006: 43)	
43	“The connection between these sufferings and our sin it is tighter, and that’s why Christ’s death for our sin it has a deeper meaning. The pains he endured weren’t only pains consequent to our sin, but also pains for our sin. On the basis of the full solidarity with us, by the fact that He is the godlike Hypostasis of the human nature, and therefore He is totally different from any hypostasis capable of closing himself towards others, Christ has made, on Himself, the human center that is no longer submitted to any tendency of gathering, on Himself, in Himself, through His free will, but he is totally open to others, by giving them too, this power which He endured the sufferings with, without sliding towards egotistically sparing Himself of sufferance. He has accomplished thus, by sufferance too, a union with us, which remains to be accepted by us, buy impropriating to ourselves His victory upon the separation sin.” (Stăniloae 2006: 43)	Sin
43	“Christ endured our sin and He has overcome it and it would have been His sin. Thus He assumed our sin and he suffered because of it, but without committing it Himself; he suffered even more than us, for he has in His perfect love or in His lack of any egotism, a way more deeper sensitiveness, for the evilness the sin represented. That’s why He was suffering for	Sin

	everybody's sin, whilst a simple man, even reaching to suffer for sin he rather suffers for his sin and he suffers even lesser for the sin of his close ones, or for the sin of other people." (Stăniloae 2006; 43)	
43	"One could notice related to the fact that Christ suffered for our sin without committing it, the paradoxical fact that: on one hand He was open to everybody, but they weren't open to Him, and this made Him suffering, unlike the people who didn't suffer for the fact that others were closed to them. But in the same time, for neither the human nature He assumed out of the people's nature it wasn't able to reach the full transparency and the power to liberate the people from any closure, until the human nature passes through the death of the present form of the body. Until then, the humanity couldn't have been accomplished either in Him, in the fullness of the transparency to others, namely of the full power of gaining others for the communion with Him and amongst themselves." (Stăniloae 2006: 43)	Sin
43	"The people's sin, as their callous closure towards Christ, it was pressing upon Him, or it was live by Him with an extreme sensitiveness. On the other hand, in His openness towards God, He wanted to have all the people, together with Himself, open towards God. But the people weren't. And this was also due to the fact that their body was submitted to thickening, consequently to the sin, so that it wasn't fully transparent to God and in the reports the people had amongst them. This	Sin

	<p>fact made Christ again suffering for everybody's sin, because of the body of because of the body's impulses towards egotistic pleasures, the people remained difficult to be sensitized for His love. The people's closure towards God was hard to overcome, and because of this God couldn't be made transparent to them. Thus, Christ remained with His human nature, on one hand in solitude, and on the other hand in some kind of solidarity in sufferance, with all the sinners, for the universal sin. He had to fight for abolishing the universal sin, like for His own cause, in order to abolish the cause of His sufferance. And this was for He had made out of their sufferance His own sufferance. His sufferance due to the everybody's sin, given in enduring the affects, the sufferings, and the death, it was, paradoxically, in the same time a sufferance for delivering them from sin for it was a clean sufferance. And only a clean sufferance for sin, unmixed with the sin, it can abolish the sin, whose burden He was enduring it also out of the solidarity He was with them in, and out of the helplessness of fully accomplishing the communion with them by a total transparency of the body." (Stăniloae 2006: 43)</p>	
43	<p>"Christ's sufferance for people's sin had therefore to go until the death of His earthly body, in order to reach its resurrection and its full transparence to the people. But this sufferance, which was greater than everybody's and, it was for their sin too, it made Him, on the other hand, able to willingly</p>	Sin

	<p>go to death, for the full surpassing of the universal sin. And again, on the other hand, this death as passing towards resurrection, it was necessary for making His body fully transparent to God and, by doing this, for making God Himself and His humanity directly transparent to the people and, consequently, for making people's humanity too, transparent, by spiritually imitating His death, done by the ones who believe in Him. So, it had to have a direction both towards God and towards the people.” (Stăniloae 2006: 43)</p>	
43-44	<p>“In this sense, Saint Cyril of Alexandria insisted in his work called <i>Worshipping in Ghost and Truth</i>, upon the fact that at God one cannot enter except in state of clean sacrifice and no man could do that by himself, because of being sinner. Only Christ, as man without sin, He was able to enter, as clean sacrifice, at the Father, and only in Him we can enter there to. If the sin is egotism, the egotism of the spiritual pride or the bodily pleasure, the opposite of the sin is the consummately clean sacrifice. In the consummately clean sacrifice Christ was able to bring it, through His lack of sin, for the people, one can see that Christ was by His lack of sin and by this sacrifice He brought, consummately the “man for people”. This shows that without lacking the sin, and without suffering for our sin – the sin as cause of our lack of transparence or of our bodily mortality -, and without overcoming these consequences of the sin, Christ couldn't have saved us. By lacking any sin, Christ was, as human</p>	Sin

	being, fully transparent to God and to people, by the full ministration He brought to God and by practicing a full responsibility before God and for people. But he wasn't transparent with His body too. And this made Him too, to suffer for the others' sin, and to surpass this state through death, for God and for people." (Stăniloae 2006: 43-44)	
<b>e. We Owe Christ a Sole Worshipping: as God</b>		
44	"We owe Christ a sole worshipping: as God, for the worshipping is addressed to the Person - and Christ's Person is one: the embodied Son of God. The worshipping is a part of a dialogue, and there is no dialogue except between persons. There cannot be dialogue between natures, be it s even the nature of a person, and even the nature of the Person of Jesus Christ. The Person in Christ is the embodied Son of God. He was worshipped as the Son of God by Apostle Thomas too: "My Lord and my God" (Jn. 20: 28). Jesus Christ showed Himself, on Himself, even in His humbleness, like "God, loving of people by nature, making, on Himself, by His birth out of woman, willingly, accessible to us. That's why we bring to Him, as embodied too, a sole worshipping, together to the Father and to the Ghost too." (Stăniloae 2006: 44)	Worshipping
44	"If we had given Christ two worshipping, we would have split Him in two persons. But how would we do that? If we wanted to split Him in two persons, because of not being us able to find a demarcation line between them, we would see through the mediation of the human person the godlike One, and this	Worshipping

	would mean that Christ hasn't elevated us to the direct relation with God, but we have remained at the indirect relation with God through a man, as through the prophets from the Old Testament. Properly-said, in such a case, as person amongst the human persons, we would have own to Christ only the honoring due to a holy man, the worshipping granted to the Son of God it would no longer be directed towards the concrete person of Christ." (Stăniloae 2006: 44)	
44	"Leontius of Byzantium brought another reason too, for a sole worshipping given to Christ as to God. The One Christ is worshipped whole as God, by the fact that the One Hypostasis from Him being godlike, in Him it is hypostatized - and therefore deified - the human nature. If one had worshipped only a half of Christ as God, he would have cut the One Hypostasis, which is whole and God - and not only whole as man - in two, or one would have denied the whole His extension within the deified human nature. So, it would have been recognized only a halt of God. But this half it wouldn't have been a true God." (Stăniloae 2006: 44)	Worshipping
44	"As one can see, the Holy Fathers highlighted, in all the implications of the hypostatical union, the unity of the Person. Nothing remains in Christ outside the unity of the Person, without the seal and the presence of the Person. Christ Himself is God and He is present on the plan which is accessible to us. That's why the Son of God has embodied, on Himself, to make, on Himself, present in a direct relation, or	Personalism

	in a direct dialogue with us. This direct presence of God as Person, it cannot be covered by the man's presence.” (Stăniloae 2006: 44)	
44	“The direct presence of Christ is too overwhelming in order not to be lived all the time. And this living of His presence by the believers, it takes the form of the worshipping. If we considered Him in a parallel manner, or if we considered Him in some moments as man, it would mean no to be lived all the time His overwhelming presence as God, but to be detached from Him the person of a simple man, who to be entirely regarded as a simple man, being Him given the consideration due to any man. But Christ isn't, on half, a simple man, and by no means, it could be seen a half of Him as a simple man. Though, by worshipping Him as God, we do not make abstraction of the fact that he is a man too. (Stăniloae 2006: 44)	Worshipping
44-45	“ <i>Christ is not a double hypostasis, but He is the same Hypostasis having a double quality: of God and of man. The Same being true God and true man, Christ Himself, as man, He doesn't worship by any means, on Himself; if that had been the case, he would have doubled, on Himself, as hypostasis. Even when tired, even when ignoring the day of His second coming, even in state of prayer towards the Father, even in the state of fulfiller of the commandments He gives other too, He has the conscience that He is the Son of God, in the most accentuated kenosis – he know, on Himself,</i>	Kenosis

	as God I state of descent.” (Stăniloae 2006: 44-45)	
45	<p>“To this unique Subject (to Christ, t. n.) it couldn’t correspond, either from our part, a more or less concomitant joining of two kinds of worshipping, but a sole kind of worshipping which, by being keenly aware of the fact that Christ is wholly God, and this worshipping feels in the same time that God is neigh, as One Who has made, on Himself, man and accessible to the people. The worshipping brought to Christ as God it doesn’t live Him as a far away and unimaginable God, but it lives Him like a God Who has come close to us and Who remains so forever and ever. This God understands us, He has made, on Himself, familiar to us, we can have towards Him a daring founded on the love he has shown by the fact that he has made, on Himself, man, and he has entered the relation with us as a man amongst us. But this daring doesn’t go so far than to reckon Him as a simple man, for if that had been the case, we wouldn’t have had in Him the proof of the extraordinary love of God for us, neither our love would have had that warmth we do not want to put any limit to. When addressing to Jesus we tell Him: “Most-sweet Jesus, the beloved warmth, warm me up!”, but we do not forget to say Him also: “Jesus, almighty, Jesus, most-glorified!” or, we tell Him: “Most-sweet Jesus” just because we know that the almighty Jesus has descended to us out of His love and he is able to be as sweet as no man can.” (Stăniloae 2006: 45)</p>	Worshipping

45	<p>“We know Christ as having the mastery over all things, but we know Him also like the Lamb stabbed for us. He is our Master, but a Master Who moves us by the fact that he has made, on Himself, and He remains, the stabbed Lamb, but without ceasing to be our Master. “Of the One Who sits on the throne, to be the blessing and the honor and the glory and the power, forever and ever” (Apoc. 5: 13). He is the lord, for He is the Lamb, Who removes the world’s sins; He is the Lamb, Who removes the world’s sins for He is the almighty Lord, but He is almighty in His love too. He forces us in conscience, He gains us in the deepest and the most total willing worshipping, for He is our most total Servant, the most exemplary, and with the fullest efficacy. “He who wants to be greater amongst you, let him be your servant.” He is the greatest and that’s why he is the fullest Servant, the model Servant (Mt. 20: 27-28)</p>	Christ
45	<p>“We bring to Christ the most total worshipping, accompanied by the deepest love. The embodied Son of God has unveiled us the mystery of the serving dominion and, together with this, He has unveiled us the paradoxical joining between the deepest worshipping and the warmest love. Between the real mastery and the true serving there is no contradiction, but they constitute an apparent paradox. Only the pride’s sin has separated these two, and it has created a contradiction between them. This is because of the sin separates everything in the spiritual order and in the sensitive order, and it creates</p>	Paradox

	<p>a false order, a forced order. Only the pride's sin has separated our heart from God and we rather worship Him out of fear. Christ has reestablished the true worshipping towards God and towards Himself, by revealing us the loving God. We worship Christ as God, all the more full of love, for He has made, on Himself, the Son of man, and but this He has made us His brothers and sons of the kindest heavenly Father. Until He hasn't made, on Himself, man, and until He hasn't received the death on cross for us, the Word of God Himself wasn't known and exalted by the whole creation, as he has become known and exalted after that." (Stăniloae 2006: 45).</p>	
45	<p>"The Church exalts Jesus Christ in its doxologies, together with the Father and with the Ghost, ever since the apostolic period. Since then the Church has been granting Him the appellative of: Lord - corresponding to Yahweh from the Old Testament (II Cor. 10: 13; Gal. 2: 5; II Pet. 3: 18 etc.). In the worshipping brought to Christ as to God, it is implied His equality and His unity with the Father and with the Holy Ghost. That's why in all the Church's doxologies He is exalted together with the Father and with the Holy Ghost. In the hymn from after the second litany from the Liturgy, we call Christ: "Being One from the Holy Trinity, together worshipped with the Father and with the Holy Ghost". (Stăniloae 2006: 45)</p>	Worshipping
45-46	<p>"By the fact that Christ has made, on Himself, man, there hasn't been introduced any diminution in the equality and in</p>	

	<p>the consubstantiality of the Son with the Father and with the Holy Ghost. Although He is also a man, Jesus Christ keeps His position from ever within the Holy Trinity. Although he has become man, Christ remains in the unity of being, from ever, with the Father and with the Holy Ghost, and he has in this quality too, the glory He has been having even before the world has been made (Jn. 17: 5). It is a glory that reverberates upon all the people who are united with Christ (II Thess. 3: 14). He is the Pantocrator in human body. In His luminous human eyes “like the fire’s flame” (Apoc. 19: 12), it shines the infinity of the Father and of the Holy Ghost. And through His eyes too, it is shown us His endless godlike Love. We are “called to achieve the glory of our Lord” (II Thess. 2: 14). By recognizing that Christ receives as man too, a glory equal to the glory of God, we confess our faith that we too, will be imparted, by Him, with that glory. He is the bridge between the Father, with Whom He is of-the-same-being according to Godhead, we also, with whom He is of-the-same-being according to the quality of human being. All the gifts from God, we have them forever and ever through Christ and in Christ. In Christ there are hidden all the treasures reserved to us in eternity.” (Stăniloae 2006: 45-46)</p>	
46	<p>“Becoming a man, the Word of God hasn’t multiplied the Trinity’s Hypostases, and He hasn’t broken either His unity of being with the Father and with the Holy Ghost.” (Stăniloae 2006: 46)</p>	Holy Trinity

46	<p>“Christ remains after embodiment too, a Hypostasis of the Three Hypostases of the Holy Trinity, in community of being, with Them, though He enter the community of being, with us too, like man. Neither has been His Hypostasis altered, not His godlike nature, by embodiment. That’s why, though this Hypostasis has assumed the human nature, He is worshipped, as Hypostasis, together with the Father and with the Holy Ghost. By the fact that the same Person of Christ is in community of godlike nature with the Father and with the Holy Ghost, but He is also in community of human nature with us, he actualizes the community of being with us in the same culminant love which is accomplished in the unity godlike being, with God-the Father and with the Holy Ghost. By being, ontologically, equally united with us, according to the human nature, like He is with the Father and with the Ghost according to the godlike nature, He is, in what concerns the love too, equally united with us like He is with the Father and with the Holy Ghost, though he has, towards the Father, the love as man obeying the Father, and towards us, he has also the love as work of elevating our nature.” (Stăniloae 2006: 46)</p>	Love
<b>Jesus Christ Seen in His Savior Word</b>		
<b>A</b>		
<b>The Connection between the Person of Jesus Christ and His Savior Work</b>		
47	<p>“The connection between the Person of Jesus Christ and His savior work, it is shown by the fact that in the implications of</p>	Salvation

	the union of the two natures in His unique Person it is shown His savior work upon His human nature. Thus, one can say that these implications constitute the internal content of His savior acts. His savior acts are a more obvious materialization and a manifestation of these implications.” (Stăniloae 2006: 47)	
47	“In the human life’s simple order, there are deeds which, no matter who was the man who did them, they have by themselves important repercussions, upon the other people. A man founded a state, or an institution; another formulated a doctrine, or he realized an art work; all of these deeds still continue to influence, by themselves, the life of other people.” (Stăniloae 2006: 46)	Deeds
47	“We cannot achieve the salvation through deeds committed by whosoever man, who founded a certain institution or who realized an art work, which to have a prolonged effect in a way or another. Jesus Christ Himself saves us, as <i>irreplaceable Person</i> , for His quality of godlike Person Who has become accessible to the man, this quality is the sole source of power which liberates us from sin and from sin’s consequences, amongst which the gravest is the death. We cannot achieve the salvation except from God or by making eternal our relation, as person, with Him, a relation by which are communicated to us and we receive freely the gifts and the powers of the true and inexhaustible life.” (Stăniloae 2006: 47)	Salvation

47	<p>“The Christian dogmatics isn’t a system of ideas having the character of rigorous precepts, before which the man is left by himself, with his own powers. Such systems cannot express more than the limited man can, and these systems cannot give the man a power from above himself, in order to surpass the state of his insufficiency.” (Stăniloae 2006: 47)</p>	Dogmas / Dogmatics
47	<p><i>“The Christian dogmatics presents the savior-and-of-eternal-life-giver-work of the godlike Person of Christ Who has become man, as also our free relation with the Person of Christ, and how due to this relation we can receive this endless life. On this Person and on the relation with Him depends the salvation, or the man’s escaping from his inefficiency and mortality. The Christendom doesn’t let us in the frame of our limited powers, neither tells us about imagined impersonal powers which all of us could dispose of, through some techniques, but the Christendom tells us about the real Person, above all the embodied God, as source of the whole life, of the consummate and eternal life, Who has proven His interest in us, through the connection He entered the history with us, in order to remain in this connection forever and ever. That’s why in Christendom one cannot properly speak about a “savior teaching” and we aren’t saved by a law, not even by the law of the Old Testament, but we are saved by the Person of Jesus Christ. He is the end of the law (Rom. 10: 4). That’s why He is called “the Savior”. No other religion founder is called savior, but they are called law-giver or the teacher of</i></p>	Dogmas / Dogmatics

	that religion.” (Stăniloae 2006: 47)	
47	<p>“Without any doubt, the Person of Christ is the Savior for He is the Son of God. This is for only in God there is the power of the salvation and the eternal life. And only for He is the Son of God it can be explained His love for people. Only for He works upon us out of His loving community with the Father and with the Holy Ghost, He brings us the salvation the whole Trinity – with love - is active in. And the people are saved not like some objects, but by freely accepting the communion with Christ and, in Christ, with the whole Holy Trinity. Thus, the whole salvation has the seal of personal relations between Christ and - through Him - between the Holy Trinity and people. The Christendom is personalistic; the Christendom means the salvation of the human person through the supreme Person. The Christendom believes in the not-passing value of the person.” (Stăniloae 2006: 47)</p>	Personalism
47	<p>“The Person of Christ saves us through a work of transforming us, by committing some transforming deeds, or by making efficient His love through such deeds. So, only Christ as irreplaceable Person can save us, but this is for only He can commit the savior deeds required on this purpose. Between His person and His savior deeds there is an indissoluble bond. The last ones are the conclusion of the first one. Of course, this doesn't subject Jesus to a natural necessity which would have been inscribed in His person. His Person implies the free engagement of the loving God in</p>	Salvation

	working our salvation. By deigning to make, On Himself, man, in order to save us, He implicitly has deigned to go until the end in accomplishing our salvation: he has deigned to go until the end in making out of the assumed humanity an environment of savior power upon us.” (Stăniloae 2006: 47)	
47	“The savior deeds of Christ have, in addition, the importance that through them the godlike supreme Person demonstrated the most, by their historicity, His real existence and the fact that he entered a relation with us, as Man, in history; he demonstrated that he became even more concretely “historical” by suffering from some factors of the history and by overcoming the raising of some of those factors against Him.” (Stăniloae 2006: 47)	History
47-48	“In the savior deeds is presented the Person of Christ and these deeds cannot belong to somebody else. And the Person of Christ is presented in these deeds for he cannot remain without being activated in these deeds, and without accomplishing, on Himself, through these deeds, like man. In of the plan of the passing human existence, only the relation with another person can occasion us some warmth of the life, a certain meaning and a reason to live, the not-passing life and the meaning and the full reason of this imperishable life, they cannot come except from the godlike Person entered in direct relation with us, by the fact that He has made, on Himself, a human person.” (Stăniloae 2006: 47-48)	Personalism
48	“The person of my fellow human means to me more than all	Personalism

his deeds, but this person doesn't work and he doesn't prove his irradiant force except through his manifestations. Christ-the Man, for He is also God, He is incomparable more than any other person, and more than all His deeds. But these deeds are manifestations which prove the Person of Christ and His love. Even more than that, in the case of Christ, His Person is everything, unlike any other man's person is. But like the human person is more than man's deeds, for the person isn't static, for the person isn't being exhausted in the committed deeds, but it shows himself through his deeds like a source of love and life that is more than his deeds, likewise the Person of Christ, as God and man, His Person is everything, for His person isn't static, for His Person hasn't exhausted His reality in His savior acts during His life on earth; but, through those acts, His Person has shown us that He is going to be ceaselessly active in the spirit of those acts, and He is going to always be present in the availability of His acts. This is for those acts are under the culminant expression of His love and those acts have achieved in Him a state of permanent irradiating His love. As such, those acts are always up-to-date in report with us, or better said the Person of Christ Himself, He ceaselessly manifests through these acts, His culminant love, or He ceaselessly manifests, on Himself, through them, as an endless and inexhaustible source of love. (...) The deeds committed by a person, are being inscribed in that person with their consequences. The

	reports with other persons too, are influenced by the states inscribed in that person by his deeds, and that person conveys to other persons those states.” (Stăniloae 2006: 48)	
<b>B</b>		
<b>The Three Directions of the Savior Work of Christ, and the Three Savior Ministrations of His</b>		
48	<p>“The savior work of Christ is being directed towards the human nature, which He fills it up with His godhead and He liberates the human nature from the affects, from the sufferings, and from the death which are consequences of the ancestral sin. Then, His savior work is also being directed, even through the affects, towards all of us, by participating to the Godhead manifested in the power He is sending to us through His human nature, to liberate us too, from this sinful life from affects, from corruptibility, and from death. But also through this, His savior work is being directed towards God, in order to glorify God through our reconciliation with Him (Ephes. 1: 20: 2: 16), through our liberation from the mentioned evil things, and by dressing us up in the godlike shininess. So, even if there are three directions of the work, the works isn’t, though, divided. The work of reestablishing and deifying the own nature, it is in the same time work of extolling God; this is for in the human nature thus reestablished and deified, it is shown the glory of God, and the nature itself extols God. The glory of God is proven also by the people’s liberation from sin. This is for the people cease to be the enemies of God, once Christ has reconciled them with</p>	Salvation

	God, through His body, namely through the godlike powers extended within people through His body; the people can now “glorify God in their body and in their ghost, a body and a ghost belonging now to God” (I Cor. 6: 20)	
48	“The direction towards people of Christ’s savior work, it isn’t else but extending the savior work upon His human nature. Even in the work upon His human nature it is implied the intention of extending it upon the other people too, and of extolling God by liberating the people from sin and by filling them up with the godlike life from within Himself. The work of Christ is a unitary whole, but its directions, or intentions, they are three. And only by accomplishing these three directions, the savior purpose of His work is being fulfilled.” (Stăniloae 2006: 48)	Salvation
48	“The savior work of Christ can be seen in the three directions it has. But, for these directions aren’t separated from one another, analyzing one or another of them, it can’t be done by making abstraction of the two others. But the savior work of Christ can be analyzed in other three main aspects it has too. His savior work is accomplished through the own sacrifice of His body, through the example He gave in serving other people, and through the power Christ exercises upon nature by doing wonders, as He did upon death by Resurrection and upon people by the commands and by the power He gives them for salvation. For He exercises these three kinds of activities, as sides of His savior work, Jesus Christ is	Christ

	considered, from the very beginning of the Church, as being: <i>Hierarch</i> (Hebr. 9: 11), <i>Teacher-Prophet</i> , and <i>Master or Lord or Emperor</i> (Apoc. 11: 15; 12: 10; Mt. 28: 18).” (Stăniloae 2006: 49)	
48-49	“These three qualities Christ has, they are both ministrations and dignities of His. And they are not-separated too. He teaches by serving, He sacrifices, on Himself, overcoming the consequences of the sin, and He masters like a stabbed Lamb (Apoc. 5 - the whole chapter). These three qualities cannot be really separated, for in each of them there are also implied the others two. Although, in each of the three kinds of activities, it is being more highlighted one or another of the three ministrations, the two others being less involved in that specific activity.” (Stăniloae 2006: 48-49)	Christ
49	“The three forms of ministration are combined with the three directions of the savior work of Christ. The hierarchal ministration is being directed towards His own body, and towards God and people: the exemplary deeds and His life’s model, they are directed towards people as concretized teaching, and towards God, and Christ’s own human nature. Even the teaching Christ gives, though it is mainly directed towards people, it is also the fulfillment of an obedience brought to the Father and a putting in relief of the will of the Father and of His glory, being a praising of God, a serving of Him. Finally, through the power Christ is being exercising upon nature, upon death, and upon people, He is extolling, in	Christ

	the same time, the power of the God in Trinity, a power that is Christ's too, but it shows also the power Christ has given to his body too." (Stăniloae 2006: 49)	
49	"In the whole His work Christ manifests the threefold relation He has with His human nature, with the Father and with the people, and through the whole His work He manifests His threefold ministration as Teacher-Prophet, as Hierarch, and as Emperor." (Stăniloae 2006: 49)	Christ
49	"Like the Son of God, Who has embodied on Himself, in order to elevate us to the dialogue or to the direct communion with Himself, Christ is unable not to be and not to manifest, on Himself, as man too, in relation of obedience with the Father, and not to fill His human nature up with His Godhead, and not to actively achieve and promote His relation with the people. These directions of Christ's savior work aren't else but the natural irradiations – and therefore benevolent – of His Person, a Person united in the highest degree through the godlike nature but also through the deified human nature, with the Father, and through the deified human nature with the people. And only by His work, headed on these three directions, Christ is able to wholly fulfill His savior work." (Stăniloae 2006: 49)	Christ
49	"Only through the three activities and qualities – of Teacher, of Hierarch, and of Emperor – Christ could save and consummate the people; and only through all three of them together, exercised purely and eminently, in a manner the	Christ

	average people aren't capable of. This is for the people must be enlightened in order to walk also by their will the road that brings them to God; they must overcome the enmity between them and God by renouncing to their pride and to the egotistic pleasures, namely by actively living of a state of sacrificing which they couldn't have except through the direct connection with a Person Who has been able to bring forth a pure sacrifice, capable in its intensity of crumbling down the consequences of the sin; finally, the people must be upheld by a power that is above the simple human power, on the way of sacrifice made know to them by the all-true and all-luminous teaching." (Stăniloae 2006: 49)	
49	"The three directions of the savior work and the three forms of ministration for exercising the savior work, they naturally come out of the Person of the Son of God, Who embodied, on Himself, and Who has assumed the role of world's Savior." (Stăniloae 2006: 49)	Christ
49	"For any order the three directions of the savior work of Christ and the three ministration of Christ to be presented in there can be brought arguments but none of them are decisive. But, there is a temporal and real order of the savior acts of Christ, even if all of them belong, in a more or less accentuated degree, to all of the three directions of His savior work and to all the three forms of ministration dedicated to salvation." (Stăniloae 2006: 49)	Christ
<b>1. Jesus Christ like Teacher-Prophet</b>		

<b>a. Jesus, the Truth and the Prophecy in Person</b>		
49	<p>“Jesus Christ is the supreme Teacher and Prophet by His Person Himself. Jesus Christ isn’t a teacher as any other man, not even like any other religion founder. In the same time He outdoes any other prophet from before Him, for He inscribes, on Himself, on other plan. For He is unique, His teaching is unique too. His teaching is unique but not on the same plan with other unique teachings. He is identified to His teaching. And His teaching cannot spring except out of Him. He is Prophet in a unique and supreme sense. His quality as prophet belongs to His Person, unlike the meaning the word prophet had in the Old Testament, where this quality is accidentally tied to a person or another. Jesus Christ is the Teacher and the Prophet through Himself, and not through a gift that comes from anywhere else. He is the Teacher by excellence (Jn. 13: 13) and the Prophet by excellence. He Himself said, about Himself: “I am the light of the world” (Jn. 8: 12), and: “I am the truth” (Jn. 14: 6).” (Stăniloae 2006: 49)</p>	Personalism
49-50	<p>“Christ is the Teacher in the supreme sense by His Person Himself, for out of His Person Himself comes His teaching, showing the true road of the man towards the consummate eternity of the existence. He, as such, is the “Teacher” the “teaching” in Person, for he is the “light” in Person. He is “the One Who preaches” and “the One Who preaches, on Himself”. In Him the Subject of the teaching is identified to the “object” of the teaching.” (Stăniloae 2006: 49-50)</p>	Personalism

50	<p>“Christ is the eminent Prophet, for His teaching shows the true road to mankind’s consummation. And in this He doesn’t do else but He interprets, on Himself, Himself being both the road to consummation and the consummation too. Any progress the mankind has achieved in the direction of its consummation, of the true actualizing of the human, it has been achieved on the road and towards the target Christ has indicated. His teaching is truly prophetic, for His Person is prophetic too, by showing, in Himself, the man at his eschatological end. Christ is the “Prophet” and the ultimate “prophecy” in person. He doesn’t represent another target of the road of the mankind towards consummation, except on Himself. He is the ultimate model of the mankind and in union with Him the mankind finds its consummation. Christ is by His Godhead, but also by his deified humanity, the infinite “length and the width”, in which will advance, in the future, the ones who believe in Him.” (Stăniloae 2006: 50)</p>	Christ
50	<p>“In the teaching Christ gives us, He interprets, on Himself, as the final and consummate target of the mankind. He doesn’t give a teaching imagined by the mind, which, from a point of view, it is better than the one who gives it, and from another point of view it doesn’t reveal the whole mystery of the human being and the ultimate real target the human being has reached in Christ, and it can be reached by anybody who believe in Christ. Christ doesn’t describe by imagination the inspiring painting of what the man could be but he doesn’t succeed it,</p>	Christ

	<p>but He described what the man has really reached in Him. Christ shows the man in the consummated state from after resurrection, a state that can become the real state of all the ones who believe in Christ. And by the fact Christ is by His life and by His resurrection what the whole mankind is called to actually become, His teaching is realistic and prophetic, having as argument what is Him like man in Whom it has been truly accomplished the humanity, and in Who the humanity it will be accomplished after resurrection. In His teaching one can see like in a mirror His life from before and from after resurrection, namely as the man is called to be like. By this, Christ is Prophet not only by His word, but also by His existence before resurrection and after resurrection. His Person Himself is wholly a prophecy about man, like the man is called to become in actualizing the best and the most characteristic of Christ's potentialities, but only in union with God." (Stăniloae 2006: 50)</p>	
50	<p>"Christ is the Teacher too, through His Person, for we do not meditate at a teaching He has give us like detached from Him, a teaching we strive ourselves to fulfill it. If that had been the case, His teaching would have been another "law". We learn by looking at His person, and we can step on His footprints, by staying in connection with Him. "Learn from Me, for I am gentle and humble in heart and you will find rest to your souls" (Mt. 14: 19). Actually, only by receiving power from the Person of Jesus, the ones who believe in Him they do not</p>	Christ

	strive themselves without any result, but they can become gentle and humble too, and by this they achieve the resting from the passions which torment them and worry them purposelessly.” (Stăniloae 2006: 50)	
50	“Christ is the culminant “Teacher” and “Prophet” by His Person Himself, for He isn’t only man, but He is also God, and therefore He has within Himself and it irradiates from Him not only the right teaching about God, but also about the true man, like the man is accomplished in Christ, and like the other people have to reach too.” (Stăniloae 2006: 50)	Christ
50	“Christ’s teaching is the culminant revelation about God and about man, for He is Himself, like Person, this revelation. In Him ends the whole revelation and the whole prophecy. He is the supreme fulfilled prophecy. He is the culminant revelation and the culminant prophecy, for He comprises the whole content about God and about man, a content that is accessible to the man during His earthly life, by the fact that this content is directly communicated by the One Who is God Himself, and the fully accomplished man.” (Stăniloae 2006: 50)	Christ
50	“The Prophets from the Old Testament communicated a partial truth about God and about man, because of, by receiving the truth about God they received it from God like from somebody else, and they couldn’t have it whole within themselves; and the man they knew, out of themselves, that man wasn’t the man fully accomplished in God. That’s why	Prophets / Prophecies

	<p>they neither could present the culminant relation between man and God and the whole result of the work of God upon man. On the other hand, by not being they identified to the truth they were communicating, they weren't communicating that truth with the whole power of transforming other people, and they weren't convincing about that truth through the culminant work of God in themselves." (Stăniloae 2006: 50)</p>	
50-51	<p>"The truth imposes itself with the whole power when it directly communicates about itself. In His act of Self-communicating, God imposes, on Himself as truth, powerfully. One can feel in any word of God, the totality of the living truth, identical to the Person of God. The integral truth is shown in Christ as living Person, Who has made, on Himself, Hypostasis of the human spirit. By this fact, the human spirit notices the truth in the whole its fullness. In addition to that, for Christ has assumed Himself the human mode of communication, He communicates, on Himself, in the most directly and in the most accessible to the people, manner; He (the Truth) presents God in maximum closeness, for amongst the degrees of presence, the one of the dialogue represents the presence of the ones being, in the most direct manner, in the maximum closeness of the partners. God is present in Christ in this maximum presence of the partner in the direct dialogue as man. This is the more accessible and the fullest closeness of God. God is available in Christ to any man, in the virtuality of this maximum closeness, as partner</p>	Dialogue

	in human form, in an eternal dialogue, and He can lead the man for infinitely knowing Him as God.” (Stăniloae 2006: 50-51)	
<b>b. The Fulfillment of the Revelation and of the Prophecy in Christ</b>		
51	“By presenting, on Himself, like God Who become man, and like man who is in the same time in maximum closeness to the people, Christ has announced the Kingdom of God that is about to commence and to develop on the measure the people believe in Him, and they enter and advance in the communion with Him. The Kingdom of God is, ever since the moment Christ has come, “amidst people”. By preaching, on Himself, Christ preaches the Kingdom of God too, and His preaching is the revelation of this Kingdom, being the preaching through which His Person is revealed. On the other hand, this Kingdom starts in its fullness, since His resurrection. He is from this point of view too, the Prophet of the full revelation, and of the accomplished Kingdom of God, and of the fully deified humanity, in the Kingdom’s frame. This Kingdom, as the Person of Christ too, it is not a relative novelty, which could be followed by other novelties, but it is an ultimate and absolute novelty, in which the plenitude and the infinity of the life are given.” (Stăniloae 2006: 51)	Kingdom of God
51	“The preaching of Jesus is also the calling addressed to the people, for them to receive this Kingdom as the unique chance they have for a true, eternal, and full life.” (Stăniloae 2006: 51)	Preaching

51	<p>“Saint Cyril of Alexandria said that Christ, by what He has brought in Himself, He has unveiled in His Hypostasis the types of the law. Christ has moved in His Hypostasis the types to the truth. The Prophets and the Righteous from the Old Testament, because they weren’t the truth in person, namely Christ, they represented Christ as types, or they presented Him in types, because of seeing Him in the remoteness of the future, on the basis of the communications they received from God, or on the basis of a unclear seeing of the Word in His existence impossible to be described with the whole clarity. That’s why only in Christ is lighted the law, or the target the law points unclearly. Even Jesus has said that the law has been pointing towards Him: “For if you believed to Moses, You would believe Me. For he wrote about Me” (Jn. 5: 46). “Christ has been ordered, said the same father, to be apostle and hierarch (Hebr. 3: 1) and He liberated us from the overshadowed law and He has brought us to the clear speaking of the evangelical teaching.” (Stăniloae 2006: 51)</p>	Christ
51	<p>“Of course, Christ has come or He has been sent like His own “Apostle”, like He has made, on Himself, His own “Prophet”, and this is for only He has made, on Himself, man too, by remaining God too, namely for He has humbled on Himself, by taking the human mode of communicating, He had been able to become accessible as God and He could enter this direct dialogue with the people. Like Patriarch Jacob peeled the twigs, likewise Christ has peeled the meanings of the law.</p>	Law

	<p>He “has peeled the shadow of the law, and He has removed the veil from on the prophets’ writings, and He has show the rationality from within them as whitened and full of spiritual charm. By doing this, Christ has removed the shadow that has been placed in law upon Him, and He has come out from the indirect plan He was in the Old Testament, and He is now on the plan of the direct dialogue.” (Stăniloae 2006: 51)</p>	
51-52	<p>“While Moses couldn’t take all the people up on the mountain of the infinite and direct knowledge of God, Christ can do this. On Mount Sinai, said Saint Cyril of Alexandria, the people couldn’t climb. “It was impossible to the people to come close to God while being guided by Moses. It was impossible to come close to God by types and by shadow”, because of these ones being intercalated between people and God. But when God entered the direct dialogue with the people, by removing the intermediary types, the people suddenly found themselves before God. “The law was tending towards the beauty of the truth”... “And the truth is Christ, by Who we have achieved the entrance and we have reached close to the Father, climbing as on a mountain, to the knowledge of the truth”. “The end of the law and of the prophets is Christ” (Rom. 10: 4). The law was pointing towards the Mystery of Christ, but the unveiled Christ wasn’t in it. “And by mountain one understands in these, the above nature and above all knowledge, of the Mystery of Christ”. “Moses brought the people nigh to the mountain, but he didn’t bring them up on</p>	Law

	<p>the mountain. As I just have said, the consummation and the height and the wisdom and the knowledge, we gain all of these through Christ, and not from Moses. The last one is a servant and a pedagogue, whilst the First One, as everybody's Lord, Has shown, on Himself, like the giver of the true knowledge". This knowledge is joined with our changing towards glory. "And nobody remained not to hear and to know the glory of the Savior". This is for in Him God Himself has entered the direct relation with us - God, Who is fire, and Who burnt down our sins." (Stăniloae 51-52)</p>	
52	<p>"Of course, the Word of God, as God – even if He has come in Christ in direct dialogue with us – He is not seen in an unveiled mode. The body of Christ, His human words, they still remain "types", "symbols" of the Godhead. But now the type isn't separated from God, but God has made, on Himself, "His own type", "His own Symbol". One must advance in the intimacy with Christ, in order to access, through Christ as type, His infinite godhead, and not on a way that is outside Him. Who is nigh to Christ, he feels through Christ's human words, through His gazes, and through the whole His countenance, His behavior and His deeds, the unseen godhead of His Subject. "Behold, the Lord comes with strength and His arm will pasture His flock with dominion, and with His arm he will gather the lambs" (Isa. 40: 10)." (Stăniloae 2006: 52)</p>	Christ
<b>c. The Power of the Holy Ghost in Christ's Teaching</b>		

52	<p>“One can notice in the words and in the deeds of every man, not only the defined content of some meanings, but also their indefinable subject, out of whom they start. This is the “ghost” specific to the subject, which envelops and which is present in all the man’s words. Likewise we experience Christ as godlike Subject through His Holy Ghost, Who communicates, on Himself, through all Christ’s words and acts and countenances. That’s why His words too, they have within, ghost and life. “The words I have spoken to you, they are ghost and life” (Jn. 6: 63). Or: “You have the words of the eternal life (Jn. 6: 68). Christ’s words and acts unite us through His Ghost, with Himself. “The true mediator is Christ, with Whom we have been united by relation, if it is true that He has descended into our things and He has made, on Himself, man, in order to make us partakers to His godlike nature, united with Ghost by the impartation and by the grace of the Holy Ghost”. Christ is the “truth” as person, for any spiritual reality - which configures the material reality the spiritual reality it manifests itself through – it subsists only as person, and not outside the person. So, the supreme spiritual reality, on which depends any other reality, it doesn’t subsist except in the Supreme Person or in the Supreme Trinity of Persons. Everything that is true, it has its origin in the creator act of God as Person, it is maintains and it is consummated in life or in truth, by participating to the life of God as Person, or to the “truth” by excellence. The human life Christ has</p>	Christ
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	assumed, it has been filled up with godlike life, or with truth and, by being imparted with it, any man who believes will be filled up with life and truth.” (Stăniloae 2006: 52)	
52	“Christ is, through this, namely by the fact that He is the supreme Person Himself irradiating the whole power and life, He is a dynamic truth, in the sense that in quality as God He gives His humanity the power to be filled up by Him like God, or to be filled up with His life, and in the sense that this humanity is being stimulated to grow up in its truth, through the effluvia irradiated from God and which respond to the most natural needs. This is because of the fact that in Him it is the origin of His humanity. This truth as life, it is being communicated through the humanity of Christ, to other people too, and these ones are being stimulated at their turn to grow up in Him, to become like Him.” (Stăniloae 2006: 52)	Truth
52	“The dynamic quality of the “truth” it doesn’t mean that the truth’s supreme essence is being continuously produced. The “truth” is from ever, and forever and ever, in the same essence. But Christ promotes the man, as “image” of His, in eternity, by configuring the man, out of His infinity, increasingly more according to Him, as Model. Advancing in truth is the advancing towards an increasingly deeper imprinting of the man with the humanity of Christ as the man’s model, for Christ has the power to lead the man to a infinite consummation, for Christ’s humanity itself is imprinted and filled up with His Godhead. But this is being	Truth

	accomplished by the Ghost.” (Stăniloae 2006: 52)	
52	“The power accompanying the word of Christ itself, in which is present Christ Himself, that power is the Ghost. The Word of God is the light, but out of the Word of God irradiates the Ghost.” (Stăniloae 2006: 52)	Holy Ghost
53	“The savior truth has been firstly accomplished in the humanity of Christ, already through the implications of the hypostatical union, by making the humanity of Christ fully according to its godlike model. The teaching of Christ is one of the forms the Person of Christ communicated Himself to the other people, through His human nature, in order to save them.” (Stăniloae 2006: 53)	Truth
53	“The words and the deeds of Christ are necessary for knowing His Person, as God, and as fully accomplished man. This is because the Person cannot be known otherwise, and the Person cannot be actualized in His effects upon others and neither in Himself, in the Person’s human side, except through words and deeds.” (Stăniloae 2006: 53)	Personalism
53	“Through the words of the Person <i>irradiates</i> , or lightens, the Person’s Ghost. And “by the Ghost, (Christ, t. n.) He lightens every man” (II Cor. 4: 6). The Son has the Ghost as a ray of His nature; the Son extends “the brightness of the Ghost”. The Ghost is the Christ’s mind. “For being the Ghost the Christ’s mind, He tells the disciples all the things about Christ and not things of the Ghost Himself which are in a will and in a work of the Ghost”. So, the Ghost like such a	Holy Ghost

	brightness extended out of the Son, He is in the same time “hypostatized existential work (or energy)”. Like the Son is the hypostatic Word, out of Whom spring all the words, without depriving the Father and the Ghost of Their quality as source of the words too, likewise the Ghost is the hypostatized energy that is in the Son, out of Who spring all the energies or the works. Through the energies the Ghost of Christ brings within us, which His words are full of, we are being increasingly made in the image of Christ.” (Stăniloae 2006: 53)	
53	“We are more fully given the Ghost out of Christ’s resurrected body, therefore through Mysteries, in which the Christ’s Person blows more fully the godlike work, through the Ghost, than through words.” (Stăniloae 2006: 53)	Holy Ghost
53	“The words are absolutely necessary too, in order to explain the work that comes to us out of Christ. By and large, the words and the deeds are the means we always put ourselves in connection to somebody’s person with, and therefore also with the Person of Christ. And this is just what Christ aims. In the case of other persons is harder to put yourself in connection with them through the words they uttered and through the deed they did in the past, because they are no longer present where they words and deeds are remembered, or sometimes they no longer recognize themselves in the state they uttered and they did those words and deeds, for they have grown up to other understandings. But Christ is present where are mentioned, with faith in Him, His words and deeds,	Christ

	for they present Him as remained the same in the moment too His words and deeds are remembered, or His words and deeds represent stages He passed through like man, and which any man must pass through if he wants to reach the level His humanity has reached to; He doesn't have any reason to retract these stages and He relives these stages together with the ones who are in one or another of these stages, as being this the sole way the people can reach too, where He is like man." (Stăniloae 2006: 53)	
<b>d. Jesus Christ, Eternal Teacher as Hypostatical Word</b>		
53	<p>"For the words of Jesus express Himself, they are a direct irradiation of His Person as their source, and a self-interpretation of His Person Himself. This means that <i>Himself as Person, He is the Word as godlike hypostasis</i>, become a human hypostasis too. Even the human person is a hypostatical Word, for the human person is wholly attention and tendency of self-communication, and for the human person, wholly, is calling for, and answering to: a ceaseless love. As such, the human is, endlessly, a hypostatic word. If the human person is hypostatical word, The embodied godlike Person is the divine and human hypostatical Word, in the supreme degree. The godlike Person ceaselessly communicates His supreme love and He asks for the ceaseless answer of a corresponding love from the part of the man. Out of Christ irradiated the most demanding word. He is being lived with the sharpest responsibility, with the deepest</p>	Personalism

	<p>obligation to positively answer Him, with the word and with the deed. Christ awakens this responsibility within us, not only by His words, but also through His Person, both as God and as man: as God, by commanding us what we have to do in order to accomplish ourselves as people in His image; and as man by showing us the model he accomplished to the man. <i>All His words have a full justification in His Person.</i>" (Stăniloae 2006: 53)</p>	
53-54	<p>"The human person is the hypostatic word (subsistent) and therefore speaking, for it exists through dependency on the supreme hypostatic Word, and it must answer and conform itself to This One. Any word starts from the human person as an answer, out of the necessity to answer, and it expresses the human person as being the responsible hypostatic word, and therefore ties to the supreme hypostatic Word, Who speaks to the human person asking him to answer. The human person exists in quality of responsible word, for God speaks to the human person, for God asks the human person to answer, and therefore the human person is asked by God to conform himself to God. In this sense, God, the supreme hypostatical Word, He is the creator and the sustainer of the human person, the human person being the answering word. In the word of the human person is concentrated the quality of man as "image" of the godlike Word. The man is called to existence and he is sustained in existence, for he is called in every moment to advance in an existence like the one of the</p>	Personalism

	godlike Word, by the answer the man gives to That One. On the measure the man answers less positively, his existence weakens, and in hell the man's existence becomes rather a shadow of the existence." (Stăniloae 2006: 53-54)	
54	<p>"Through all the things and the circumstances, the godlike Word speaks to us, asking for our answer. He speaks to us concomitantly, by addressing Himself to us, in an intimate manner and mysteriously in our conscience. But the godlike Word speaks to us in Jesus Christ embodied like man, through His direct words as God in human form, accentuating within us the responsibility, by the man model He has brought before us. His words touch concomitantly our conscience, in a much more intense form, and His words light to our conscience the words He addresses to us through things and through always new situations. In a speaking too, addressed to the conscience, He makes actual in front of the conscience, and to us personally, the words He uttered yore. The Word comes to us through all the things and through conscience, but the most clearly He comes to us through the words of the Scripture, which He addresses us continuously in His quality of godlike embodied Word. He has impropriated the human words in order to address them to us in the clearest mode. Himself, the hypostatical Word, in order to continuously actualize within us the obligation of answering, He makes continuously resounding, in our conscience, in the same time with His calling as God also His calling as</p>	Christ

	<p>accomplished man, therefore like the man we must be. And, for He has been such a man in the relation with His fellow humans, He asks us to accomplish, on ourselves, as human being, in the relation of every moment with our fellow humans. Bu this, He gives a special intensity to the appeals our fellow human make to our responsibility towards them. Thus, Christ speaks to us through the words of our fellow humans too, who call us to help them, and who call us to a life of responsible seriousness. By all of these, Christ ties us directly to Himself, and He communicates us His power and love, but He asks us for our love too. By all of these, He helps us growing up spiritually, in His image.” (Stăniloae 2006: 53)</p>	
54	<p>“Saint Maximos the Confessor regarded the whole universe of the consistent realities as an embodied speech of the godlike Logos, and therefore of Christ; and he considered the Holy Scripture like a spoken universe which expresses and interprets, in proper-said words, the incorporated universe of the rationalities of the Logos and the universe’s purpose, a purpose that is being accomplished in relation with God. Both of them express the thinking and the will of God, Who has created and Who leads the creation towards the tight union with Him and, by this, towards deification. But in the most direct mode and therefore with much more power – in the degree of the most intense presence which is the one of the face-to-face dialogue – God spoke and He speaks in Christ, as being the embodied Word.” (Stăniloae 2006: 54)</p>	Holy Scripture

54	<p>“Christ speaks to us not only like God, but also like accomplished man; He communicated to us not only the Word of God towards us, but also His answer as man model towards God; especially this answer of His towards God, is communicated us by Christ, for He prays for us and He teaches us too how to pray. By this, He strengthens too our answering word towards God. Properly-said, the whole teaching He gives us, it has the purpose of making us answering the calling from God. Thus, by His teaching, He isn’t useful only to us, but He glorifies God too. Or, He is useful to us for He makes us to glorify God. The direction towards God is implied too in the teaching He addresses us. He glorified God, for He gave the people the words the Father gave Him (Jn. 17: 8, 14) and for He made known to the people the name of the Father and He made the people too keeping His words (Jn. 17: 6).” (Stăniloae 2006: 54)</p>	Christ
54	<p>“The Word of the embodied God communicates, on Himself, to us, not only by words, but also through deeds of love, of sacrifice, and of power, deeds which are, at their turn, words.” (Stăniloae 2006: 54)</p>	Dialogue
54	<p>“The one who saw Christ, or the one who sees Him by faith, he sees the Person of Christ everywhere, as being the hypostatical Word springing out words and deeds, both the words and the deeds being accompanied by power and light. So He exercises His full efficacy. Today, this full efficacy of Christ upon us, it is being exercised through Mysteries, in</p>	Personalism

	<p>which the words uttered yore highlight Christ Himself as Person in His present work. This is for, by invoking Him through faith and prayer, He comes and manifest His acts of power, of the power He showed in His acts of yore, in the favor and for the benefit of the ones who invoke Him with faith, by imparting the grace of the Holy Ghost through the mediation of some gestures and materials which are sanctified through prayer.” (Stăniloae 2006: 54)</p>	
<b>a. The Three Directions of the Hierarchical Ministration of Christ</b>		
55	<p>“Whilst in the ministration as Teacher-Prophet, Jesus Christ is directly aiming towards us, but this ministration involves in it the will to tie us to the Father for by fulfilling this teaching we do the will of the Father, and therefore this ministration comprises in itself also a direction aiming to God, the ministration of Hierarch He brings, on Himself, as sacrifice through, it is directly aiming towards the Father. Although, the ministration of Hierarch involves in itself a direction aiming towards the people too, for this ministration wants to frame in itself the people too, and therefore it comprises a direction aiming towards the people too. And for on this purpose Christ brings as sacrifice the human nature He has assumed, this ministration has a direction and an effect aiming towards this human nature. These three directions are so involved one in another, than it is impossible to be separated; and even more than that, it is impossible even to be cogitated one without the others. In the Holy Scripture and</p>	Christ

	in the thinking of the Holy Fathers, all these three directions are affirmed, concerning the hierarchal ministration of Christ. In the Epistle towards Jews it is said: “rightly, any hierarch, being taken from amongst people, he is appointed for people, towards the things which are of God, in order to bring “gifts and sacrifice for sins” (Hebr. 5: 1).” (Stăniloae 2006: 55)	
55	“Any removal of one of the direction Christ has in His hierarchal ministration, it depletes the meaning and the efficacy of the savior work of Christ. The western theology - Catholic and Protestant -, by eliminating the effect of the hierarchal ministration Christ exercises upon His human nature, and by reckoning this ministration only as work of satisfying the honor of God on behalf of the people who offended God by their sin, or by reckoning it only as expiation of the people’s guilt, the mentioned theologies have removed the whole preoccupation for restoring the human nature by sacrifice, firstly in Christ, and by this in the ones who believe in Him, namely the whole ascetic, sanctifying, and deifying effort of the sacrifice, and by and large they have reduced this to a simple juridical operation, one external to the human nature.” (Stăniloae 2006: 55)	Sacrifice
55	“The Holy Fathers highlighted so much the effect of the sacrifice directed towards restoring, sanctifying, and deifying the human nature in Christ, and by this in all the ones who believe in Him, than sometimes, some Orthodox theologians has been tempted to see in Christ’s sacrifice lesser a	Sacrifice

	<p>ministration directed towards God, towards extolling God, and therefore those theologians have highlighted more the ministration directed towards restoring the Christ's human nature and, by this, the human nature of the other people. This has been done in opposition to the Catholic theology which was affirming that the sin didn't weaken and it didn't crooked the human nature, but it only offended God, and therefore the sacrifice had nothing to correct in our nature, but it only removed the upset of the offended God, in order the nature to be admitted again in relation with God and adorned with the supra-natural gifts; or, in opposition to the Protestant theology, which admits that through sin not only that God was offended, but also our nature has been altered to totally than it cannot be healed, but one can only be given, by expiating the guilt in front of Him, the promise of a restoration in the future life. Opposing these theories, some Orthodox theologians affirmed that it cannot be admitted that God is upset with the man due to the sin and that He claims some sacrifice in order to forgive the man; that's why the sacrifice wouldn't have any purpose than to restore the human nature in Christ and to gain the people's love for Him and for God; right this constitutes a restoration of their nature, necessary for the people's nature was ill consequently to their separation from God and to their enmity towards Him." (Stăniloae 2006: 55)</p>	
55	"The more comprising understanding of the sacrifice of Christ	Sacrifice

	is that one that sees both its direction aiming towards God and its direction aiming towards the human nature assumed by Christ, and towards the human nature of the other people. This conception belongs to the Holy Fathers and it is in accord with the one of the Holy Scripture.” (Stăniloae 2006: 55)	
56	“The fact that, through the sacrifice brought to the Father, Christ has restored and has deified the human nature too, it gives the direction of the Hierarchal ministration aiming towards God, another meaning than the one of a simple satisfying of the offended honor of God. God couldn’t love the sinful state of the people, which is an enmity of the people towards Him. Christ, as man, by correcting towards sacrifice the state of enmity the human nature had towards God, he gains right by this the love of God for the human nature. Or vice versa: by manifesting through sacrifice the will of totally giving, on Himself, to God, the human nature is restored, just by this, from its ill state. There are two inseparable aspect of the sacrifice. A parent rejoices of his child who comes back to the respect towards him, not for the parent sees by this his honor restored, but because by this respect his child shows him again, the parent sees the moral principles and even the ontological basis restored in his child’s being.” (Stăniloae 2006: 56)	Sacrifice
56	“In short, the sacrifice serves for reestablishing the communion between God and man. The reestablished	Sacrifice

	<p>communion means though, both the human nature restored from its egotism and the love of God manifested without being impeded in it will of adorning the man with its gifts, unimpeded by the man's inimical egotism. The man's sacrifice is necessary - for reestablishing the communion - both to God and to the man." (Stăniloae 2006: 56)</p>	
56	<p>"The Holy Scripture and the Holy Fathers see as present in the hierarchical ministration and in the Christ's sacrifice, all the three directions (towards God, towards Christ's human nature, and towards people, t. n.), in a reciprocal interconditioning that gives them the mentioned meaning." (Stăniloae 2006: 56)</p>	Sacrifice
56	<p>"In what regards the direction of Christ's sacrifice towards God, we have seen what the Epistle towards Jews says (Hebr. 5: 1, 7). The Christ's sacrifice fulfills the sacrifices from the Old Testament, which were all of them directed towards God, of course, on the benefit of the people: "He entered only once in the Holy of the Holies, but not with goat blood, or of calves, but with His own blood, and He achieved an eternal redemption" (Hebr. 9: 12)." (Stăniloae 2006: 56)</p>	Sacrifice
56	<p>"Through the sacrifice brought to God, Christ, in the same time, He consummates, on Himself, as man. And by this, He sanctifies or He consummates other people too. So it was also with the sacrifices from the Old Testament. "By making, on Himself, consummate, He has made, on Himself, cause of eternal salvation" (Hebr. 5: 9). "Because of the blood of the</p>	Sacrifice

	<p>goats and of the bulls and the heifer's ash, by spraying the defiled ones, they sanctify them towards the body's cleanness, all the more through the blood of Christ Who, through the eternal Ghost, He has brought, on Himself, to God, as sacrifice without blemish, you cleaned up your thought of the dead deeds, in order to serve the living God" (Hebr. 9: 13-14). "And into this will we are sanctified, through the sacrifice of the body of Christ, once and for all... For through a sole sacrifice brought, He brought to consummation the ones who are sanctified" (Hebr. 10: 10, 14)." (Stăniloae 2006: 56)</p>	
56	<p>"The content of Christ's death, as sacrifice directed towards God and with a great effect upon His humanity, it is in the same time a total surrender of Christ, as man, to the Father. And the motivation of the sufferance involved in Christ's death, because of Christ's connection with the people who were estranged from God, it is the deep and the total compassion Christ has for the people. This compassion brought Him to death for the people, as total surrender to the Father, in order to determine the people too to surrender to the Father, and it is itself an efficient force upon the people, but also upon Christ's humanity. This compassion is a great sufferance for the people's sin, but, though, it cannot liberate them by itself. It must infuse them too, the impulse of dying to their own egotism, by taking power out of His death before the Father. Christ manifests His compassion even on the cross: "Forgive them for they do not know what they are</p>	Sacrifice

	<p>doing". Christ is hurt by the people's insensitiveness and misery, but this also gives Him power to die in order to get them out of such a state. In Gethsemane He is scared of death, but His compassion for people it helps Him to overcome the death, although, on the other hand, His compassion makes Him suffering too. Jesus Christ's psychology was too much simplified, too much dehumanized in the scholastic theology, by being reduced to an act of singular juridical satisfaction. But Christ remains permanently in state of sacrifice in the double meaning of His surrender as man to the Father and of His compassion for the people." (Stăniloae 2006: 56)</p>	
56	<p>"But if we are saved for we impropriate the state of sacrifice and the new life the body of Christ has reached by His sacrifice, this sacrificed and resurrected body receives a permanent central importance in our salvation, meant like being cleanness of sins and like getting out of sin, or getting out of the enmity towards God, and like participation to the godlike life. But His body has this permanent central importance for it is the body of God-the Word. Only thus it is filled with the whole godlike life; only thus His body is the incandescent ring we all are transmitted the godlike fire through, a fire that has removed the death in Him, and out of Him is being extended in us too, in order to illuminate us, to clean us, to deify us, and to melt down the power of the death from within us. Out of this, one can see that the body of</p>	Sacrifice

	<p>Christ has this permanent central importance, for it hasn't been sacrificed by somebody else, namely without Christ's will, but by the its Subject Himself, namely out of Christ's own will, the One Who had in Himself the Godhead bore by the Hypostasis of the Word. Christ is thus not only the Teacher and the teaching hypostatized through Himself, but he is also the Hierarch and the Sacrifice by Himself. The first thing wouldn't have been, if the second one hadn't been; or vice versa. The Hierarch is one with the Sacrifice. Or the Sacrifice in one with the Hierarch. That's why the Sacrifice is culminant and the Hierarch is culminant. But also for that the Teacher and the teaching are culminant." (Stăniloae 2006: 57)</p>	
57	<p>"The permanent central importance of the body of Christ it depends on Him being identified like Hierarch with His quality of Sacrifice. On His quality of Hierarch it is tied therefore the position of self-sacrificing. Like the embodied Word is the Word in Person, or speaking, so is Him the sacrifice in Person too, the Sacrifice that Sacrifices, on Himself, "the living Sacrifice", as we say in a churchly troparion. The simultaneous qualities of Hierarch and Sacrifice, they aren't accidentally tied to His Person, but they are the expression of His Person Himself, as Son of God embodied for us. Whether the man is made, by and large, to be living sacrifice brought by the man himself to God, the embodied Hypostasis of the Word accomplishes by excellence this quality, by being Him</p>	Christ

	<p>the supreme sacrifice and supreme Hierarchy by excellence. Accepting to make, on Himself, man, the Son of God accepted to make, on Himself, the supreme Hierarchy of ours and the supreme sacrifice for us, namely he accepted to totally offer His body to God, and by this, to resurrect His body in order to give it as dough of resurrection, to us, the people, through our union with Him. He is not Hierarchy in quality as God. This is for the Hierarchy serves to God. But He is supreme Hierarchy only because He is God too, for He can be thus the fully efficient mediator between people and God, for He makes God cause of the resurrection from His death accepted as sacrifice. And the possibility of His full giving as man to God, it is implied in His quality of Son of God, Who is from ever in a filial obedience towards the Father.” (Stăniloae 2006: 57)</p>	
57	<p>“It is to be noticed the tight correlation between the sanctifying work of God and the priestly work through which it is obtained the sanctifying work of God. It is the correlation between the self-giving of the being and the sanctification obtained from God. Actually, the quality as priest, of the man, it isn't but the last conclusion of the man's quality as responsible being. Like through the quality of responsible being the man answers God, Who offers the man His love, likewise through his quality as priest, the man gives himself to God by answering the same calling of His, Who wants, by His own giving, to fill the man with His gifts. But if the love sanctifies the one who gives on himself, the self-giving itself,</p>	Love

	of the man, it fulfills a condition of the man's sanctification, or it is a premise of the man's sanctification." (Stăniloae 2006: 57)	
57	"Rejecting the priesthood it means rejecting the humiliation and the serving before God; the sanctification Christ is imparted with, it refers to His human nature. This is the purification of sin and the filling up with godlike life the body of Christ is imparted with, by Himself as God, for through His mediation to be sanctified all the believers. But this sanctification of the body means either the preparation of the Sacrificer in order to sacrifice, on Himself, to God, or this is an effect of the act of sacrificing. This involves the direction of the sacrifice towards God and towards the One Who sacrifices, on Himself." (Stăniloae 2006: 57)	Christ
<b>b. The Quality as Hierarch of Christ, as Means for Reestablishing the Communion between God and People</b>		
58	"In his work <i>Worshipping in Ghost and Truth</i> , Saint Cyril develops the idea that we cannot enter to the Father except as clean sacrifice. But we cannot transpose us, by ourselves, in this state of clean sacrifice. That's why Christ accepted the state of clean sacrifice, for, by entering to the Father in this state, to introduce us too, gathered in Himself, whilst He is dwelling, Himself, within us." (Stăniloae 2006: 58)	Christ
58	"The idea of sacrifice shows in itself a transparent mode of communion. Christ's entering as man, at the Father, conditioned by the state of clean sacrifice, which can be understood also like opening of the man for the entrance of	Communion

the Father, it is the reestablishing of the communion between Christ, as man, and God. But Christ has accomplished His state of sacrifice for us, like a conclusion and like a strengthening of his communion with us, or as basis of our communion with Him. This is for He enters at the Father as clean sacrifice, or He reestablishes His communion with the Father, in order to introduce us too, in the communion with the Father. But by this we enter the communion with Christ too, as God, for we enter the communion with His Father, Who becomes, thus, our Father too. The sacrifice is necessary for communion. The sacrifice is animated by the tendency towards communion; the sacrifice is renouncing to the self for the sake of another; the sacrifice is forgetting about the self out of the love for another. Thus, the communion is the result of the sacrifice. Somehow, itself the kenosis of the Son of God, by assuming our nature and by accepting the death, it is an initiative of His for reestablishing His communion, as God, with us, but also towards reestablishing His communion, as man, with the Father, and through this, reestablishing the communion between us and God. This is not a sacrifice for satisfying the honor of God, but this is for opening the communion with Him, by renouncing to ourselves and by seeing Him in the whole His glory. The Father sent Christ in body, in order to bring this sacrifice necessary to the communion, but not in order to exclusively solve a conflict between Him as God and Us, but in order to make of the

	sacrifice of His Son the power and the incentive of our sacrifice. That's why Christ makes, on Himself, Hierarch and Sacrifice for us. He is, thus, the accomplisher of our communion with God, and amongst us." (Stăniloae 2006: 58)	
58	"The savior efficacy of Christ as Hierarch it was seen by Leontius of Byzantium, in the fact that Christ is not only man, but he is also God. Like man, He brings His body as sacrifice, but as God He places His body on the right hand of the Father. By this, the sacrificed body is extolled and it can irradiate out of it the deifying power upon all. Here we come across to a new paradox. The body of Christ is forever and ever in the state of sacrifice, infusing us too, with the ghost of sacrifice; but, in the same time, Christ's body is the place where are dwelling the whole glory and the whole godlike power destined to us. Christ's body is the body in the permanent actuality of the state of sacrifice, but also of deifying action, or beyond the apparent contradiction between, these states. Only thus He gives us too, the power of sacrifice, but right through this, this power is a true one." (Stăniloae 2006: 58)	Christ
58-59	"Firstly, we notice that in the fact that Christ is sanctified as priest by God through the holy Ghost, it was shown not only the initiative of the Son in bringing, on Himself, as sacrifice to God for people (therefore, in the three directions (towards God, towards His human nature, and towards people too, t. n.)), but it was also the initiative of God-the Father. The Son's	Christ

	<p>initiative was, rather, an answer of His to the initiative of the Father, simultaneously to it, and constituting the together-fulfilling of the “eternal counsel” of the Father and of the Son, into the Holy Ghost. On the basis of this initiative, the Father sent His Son in the world in order to bring as sacrifice, on Himself, while being man. “For God loved so much the world, so that He gave His Only Begotten Son, for whosoever believes in Him, not to perish, but to have eternal life (Jn. 3: 16). This fact gives to any human priesthood a reason in the initiative of God. This is the sense of priest’s sanctification.” (Stăniloae 2006: 58-59)</p>	
59	<p>“The initiative of God - (of sacrificing His Own Son, t. n.) - it meets an aspiration of the man to sacrifice, and to sacrifice on himself, or to give, on himself, to God. The sanctification isn’t a work of God directed towards a passive object, but it answers an initiative of the human subject. This is the sense in which we spoke about a correlation between priesthood and the sanctifying work of God. Of course, this aspiration from the part of the man, it cannot be actualized without meeting a godlike initiative. At us, the people, due to the sin, neither the divine initiative can fully actualize the human aspiration, because it cannot make the human initiative, due to the sin, a full availability for God. God doesn’t make somebody a priest, like on an object, or against his will.” (Stăniloae 2006: 58)</p>	Priesthood
59	<p>“In the case of Christ, the initiative of God-the Father meets</p>	Christ

	the simultaneous and total answer of the Son before embodiment, and after the embodiment it meets Christ's answer as man, consummating in a full availability the human aspiration towards priesthood. In the case of Christ, at the initiative of the Father and at the initiative of the Son, as answer to embody, on Himself, and to make, on Himself, full Hierarchy, it is added the association of His human nature, which makes the Son's answer to be a human answer too, which welcomes the initiative of the Father." (Stăniloae 2006: 59)	
59	"In the Old Testament, where the full communion between God and people still couldn't be accomplished, the accent is less placed on the voluntary answer from the human creature. In the Old Testament the sacrifice was being brought by command, and it is significant the fact that in the Old Testament one speaks much about a sanctification of the animals before being sacrificed. Equally significant is the fact that the Old Testament doesn't tell us about an answer of the ones who were to become priests, but only about an initiative of God, Who consecrated all Aaron's descendants as priests." (Stăniloae 2006: 59)	Priesthood
59	"In the case of Christ, an initiative of the Son of God towards bringing, on Himself, as sacrifice, in His quality as man, which is conjugated as answer to the sanctifying initiative of the Father, it makes on Christ - the embodied Son of God - to hypostatize or to make a Person out of the humanity assumed	Christ

	<p>since His birth itself, as man, having imprinted in Him the impulse towards sacrifice, for Christ-the man to be sanctified too, since His birth itself, as sacrifice; thus, right from the start of His existence as man, the sanctifying initiative of the Father met His impulse, as man, to bring, on Himself, as sacrifice.” (Stăniloae 2006: 59)</p>	
59	<p>“The sanctification meant to prepare for sacrifice, and the sanctification of the sacrifice or of the sacrificed one, they appear as initiative of God and as answer of the man for being accepted in and for entering the communion with God. Christ is sanctified and he sanctifies, on Himself, in order to bring, on Himself, as sacrifice, ever since he has made, on Himself, a man. This is for ever since then, it has been accomplished the beginning of the communion with God. But Christ is sanctified as brought sacrifice too, for by sacrifice He has entered, as man, the full communion with the Father.” (Stăniloae 2006: 59)</p>	Christ
59	<p>“The sanctification of the One Who wants to sacrifice, on Himself, and the sanctification of His sacrifice brought once, it has not a worthy of God meaning, except by being understood as manifestation of the will of communion from the part of the Father and of acceptance from the part of Christ-the man, or as beginning of accomplishing the communion and as accomplishing the communion. Otherwise, the sacrifice remains the attaching of a “physical” quality to the sanctified One and to His sacrifice.</p>	Christ

	Understood in this uniquely possible way, the death of Christ no longer appears as the bringing of a substitutive satisfaction for the offended honor of God, on behalf of the people, or as expiation of a substitutive punishment, instead of them, from the same reason.” (Stăniloae 2006: 59)	
59	“The Western Catholic and Protestant theologies, they haven’t known another modality of getting the man out of sin except enduring the punishment instead of him, of the amnesty offered on the ground of a satisfaction offered to God. The Holy Scripture and the Holy Fathers see the solution beyond this external initiative: in a movement of God towards communion, a movement that is imprinted to the man too. In both other cases, God remains exterior, punishing, or He places the man, from exterior, in a movement towards giving Him a satisfaction.” (Stăniloae 2006: 59)	Theology
60	“In the Western theology, though, apparently, the anger of God is considered here as being directed against the sin and not upon the man, in reality, by the fact that taking the man out of the sin it is regarded like necessarily implying the man’s punishing, the anger is directed against the sinful man too. The distinction between the sinner and the sin it is done only where the forgiveness doesn’t come consequently to the expiation and to the satisfying, but God has the initiative of the communion with the man in order to provoke, within the man too, the answer through communion. When the answer takes place, then it takes place the forgiveness too. This is	Sin

	because the answer has the meaning of a repentance too.” (Stăniloae 2006: 60)	
60	<p>“Of course, the man impropriates the impulse towards communion, initiated by God, by renouncing to the state of sin, as state of egotism. And this renunciation is a hard and therefore painful effort to him. But painful too is the persistence in sin, given all the consequences the sin involves. But, since the man makes out of the painful consequences of the sin means for overcoming the sin, they cease being an enduring of them as punishments. Actually, the sin’s consequences which have a character of punishment, they are: the egotistic impulses, the pains, and the death. Accepting the egotistic impulses it causes the pains with their final, which is the death. But, satisfying them, it also means committing the sin in continuation. The death and the sin consequent to them in this case they mean not only a consequence of the sin, but they also mean a punishment of the sin. The pain, as strained effort of renouncing to egotistic impulses, though it still has the character of a consequence of the sin, it no longer has the character of a punishment for the sin, but it has the character of means for liberation from the state of sin and, as such, of accomplishing the communion which will bring also the resurrection to the eternal life.” (Stăniloae 2006: 60)</p>	Sin
60	“God accepts the man not because the man endures a punishment for his sin, but because the man make the effort	Sin

of no longer committing sin, for he has removed from the pains he endures, the character of punishment for sin, by making them consequences of the sin and means of fighting against the sin and of entering the communion offered by God. Of course, this too is an extolling of God, an extolling that is even more real than that offered by enduring the pain and the death as punishment for the sin or as satisfying the offended honor of f course, this too is an extolling of God, an extolling that is even more real than that offered by enduring the pain and the death as punishment for the sin or as satisfying the offended honor of God.

Only Christ was the First One to be able to do this, and only in Him we are able to do this too. In Christ the pain and the death for the first time, they have fully changed their role as punishment for sin, though, on the other hand, He has assumed them as consequences of the sin, or as “curse” that has come upon the whole mankind consequently to the sin. These consequences have, right by themselves, not only the character of a curse, but also of means of limiting or overcoming the sin, by disgusting the man, of sin, because of them, and by using them for limiting the sin through them, and by using them as means for getting out of sin. But only in Christ they have been actually cleaned of their character as punishments for sin, for only within Him they have ceased to be mixed with the sin. That’s why only in Him the death has been defeated, for only in Him the death has become a holy

	sacrifice or means for sanctifying the human nature and only in Him the pains too have become means of fully overcoming of themselves and of the death, for they too have become means for sanctifying the human nature and “medicine” for the human nature.” (Stăniloae 2006: 60)	
<b>c. The Death of Christ as Sanctified and Sanctifier Sacrifice and as Means of Overcoming the Death</b>		
60	<p>“Christ has defeated the death in Himself, for in Him, the man’s communion with God it is accomplished in a culminant manner in death, and this means that we can consider this sanctification, by employing the conception of Saint Gregory of Nyssa on death and on resurrection. According to him, the death as separation of the soul from the body it appears as a consequence of the separation of the human compound from God, Who is the force of cohesion between soul and body, as he is the cohesion force amongst all the things. Through the man’s coming back to God, This One makes again the connection between soul and body, after they have been separated, or after the connection has been weakened. But his fact could fully happen for the first time in Christ, in Whom the One Hypostasis keeps forever and ever, in Himself, both the soul and the body, and the Godhead and the mankind too. If Christ accepted the death in Himself, He accepted it only out of oikonomia, in order to occasion His godlike power to manifest itself in such a mode than to reunite the soul and the body, even after they were separated by death. For this was the situation our human nature was</p>	Death

	reaching to, consequently to the sin. Christ wanted to defeat the death by enduring it, and not by avoiding it, in order to give, on Himself, to God – and each man to give, on himself too, to God – and thus the full communion with God to be the result of the man’s effort of totally renouncing to himself, and to come and meet the communion will of God.” (Stăniloae 2006: 60)	
60-61	“On this purpose, by uniting in His Hypostasis the human nature with the godlike nature, He has laid down, from the beginning, the basis of the resurrection. He has united, on Himself, as unifier principle, both with the body and with the soul. And by this, He has united, on Himself, with the soul’s movement too, for the soul wants to remain united with the body and to work to body’s fullest union - strengthening this movement of the soul through His godlike work -, but also with the body’s movement, because the body, consequently to the sin, it tends to detach itself from the soul and to decompose. But in order to fully overcome this movement of the body, He lets it go to the very end, namely to death, but not to decomposition too, or to corruption.” (Stăniloae 2006: 60-61)	Death
61	“This full union of the humanity of Christ with the Godhead and, in the humanity itself, the union of the soul with the body, it is, on one hand, produced by the fact that the Hypostasis of the Word of God has assumed the humanity and, on the other hand, by Christ’s total renunciation to	Death

	<p>Himself, as man, a renunciation that has, as its ultimate point, the death. Christ accepted the death, as man, out of total trust in God, in the fact that God was going to resurrect Him by the total union with Him, a total union Christ has realized it by totally renouncing to Himself, namely by totally renouncing to rely on Himself. But He could do this for He has had the human nature in His divine Hypostasis, Who is inseparable from the Father's Hypostasis. By this, the glory of God it has been shown in Christ. This union is, in the same time, a maximum communion of Christ with God-the Father, on the ground of the fact that Christ, as Person, He is in the same time the godlike Hypostasis of the Word and, as such, He had the power to remain in total union with the Father and with the Holy Ghost, and to sanctify His humanity both by renouncing to any founding of it on itself, and also by the maximum communion with God, in Christ, as divine Hypostasis. In this context, Christ's previous purification of any egotism, and by enduring the pains and the toils related to this renunciation, it gains also the meaning of a previous sanctification, of a spiritual "mortification" for God, or for the union with God, the meaning of a preparation for their culmination in the death on cross." (Stăniloae 2006: 61)</p>	
61	<p>"The death thus accepted, by being followed by resurrection, it is in the same time a definitization in this state of self-renunciation, of sanctification, and of communion with the Father. Thus is reconciled in the Church's faith, the state of</p>	Death

	<p>Sacrifice with the state of permanent Hierarch and with the state of resurrection of Christ, of eternal victory upon death, of sitting on the right hand of the Father, after Christ entered the Holy of the Holies, from heavens, with His blood. Only by being in quality of clean sacrifice at the Father, or to the eternal life, Christ can imprint to us too, the state of clean sacrifice out of the power of His sacrifice, and he can bring us too, to His Father. “He enter the Holy of the Holies once, not with goat blood or with calves blood, but with His blood itself, and he has achieved an eternal redemption” (Hebr. 9: 12). Entering at the eternal God, namely on the plan of the not-passing existence, with His blood, it means that Christ has become eternal there with His most-clean blood, due to the sacrifice he has cleaned Himself through. Christ is in state of sacrifice but, in the same time, He is in the state He has passed beyond any death in, and which any death of us - of the ones who “die in the likeness of His death” - is melted in.” (Stăniloae 2006: 61)</p>	
61	<p>“Between death and resurrection there is, thus, continuity. By entering the Holy of the Holies with His sacrifice, Christ remains there forever and ever, and He makes us too, partakers to His Glory (Hebr. 1: 3; 10: 12). The death passes in resurrection and, on one hand, the death remains in resurrection, and on the other hand the death is overcome forever and ever for Christ, as man, and for us, for, by uniting ourselves with Christ, we spiritually die to the former man –</p>	Death

	the man of the sin-, together with Christ. When, by dying to yourself, you unite yourself with The One Who has died to Himself for the Father and for all the people, and Who has forever and ever remained alive at the Father, you too remain forever and ever in Christ.” (Stăniloae 2006: 61)	
62	“We do not need to die like Christ, in a real manner, because this would mean that our death hadn’t been abolished in His death. But we still die at the end of our life, but not by a death as punishment, for this purpose of the death it has been abolished in Christ for the ones who unite them with Him. We die, by uniting ourselves with Christ, in a “likeness of the death”(Rom. 6: 5). We die to the former man, namely we die to the sin, by remaining to endure like Christ did, the pains which lead us to death, but these pains not being mixed with the sin – and therefore not being punishments for the sin – but as means for overcoming the death and as pains of the effort of renouncing to our pleasant and sinful egotism.” (Stăniloae 2006: 62)	Death
62	““By becoming a sole stalk in the likeness of His death, we will be partakers to His resurrection too, by realizing that our former man has been crucified together with Christ, in order to destroy the body’s sin, to that we can no longer be slaves to the sin” (Rom. 6: 5-6). We must sanctify on ourselves, out of the power of the sanctified body of Christ, Who sits on the right hand of the glory and Whom we are imparted with, by fighting against our sinful passions, and by enduring the	Priesthood

	<p>affects or the sufferings as consequences of the sin, but without committing any sin and “by presenting our bodies as a living, holy, well-pleasant to God sacrifice, and like a spiritual ministration of ours”, alike the body of Christ (Rom. 12: 1). This is our priesthood and sacrifice, out of the power and in the likeness of Christ’s priesthood and sacrifice.” (Stăniloae 2006: 62)</p>	
62	<p>“The man doesn’t have, in the first place, the power to bring the world as sacrifice to God, in the man’s quality as priest, but the man has the power to bring, on himself, as sacrifice to God. In this sense, Saint Peter connects the “kingly priesthood” of the ones who believe in Christ, to their duty of heralding in their being “the virtues of the One Who called them from darkness to His lightened light” and “to restrain themselves from the bodily lusts which fight the soul” (I Pt. 2: 9-11). Only by becoming us too, as holy sacrifices, we enter at the Father, namely we enter the communion with the Father. In this is it shown the extension of Christ’s sanctified sacrifice within us, in order to make us too, but not without our collaboration, as sanctified sacrifices and, for Christ as sacrifice is in the same time priest, He makes us priests in tight union with Him.” (Stăniloae 2006: 62)</p>	Priesthood
62	<p>“Saint Gregory of Nyssa says that the definitive union of the soul and of the body, or the resurrection accomplished by Christ for His human nature, it has been extended to everybody. The cause of this extension stays, of course, in the</p>	Death

	<p>fact that Christ, as godlike Hypostasis of His human nature, He is in unmediated relation with us, and He, by offering us His human nature towards impartation, enters, Himself, the most intimate relation with us as our fundamental hypostasis. That's why, in the reunion of the soul and of the body of His human nature, by resurrection, it is virtually comprised the future reunion of the soul and of the body of any man who died believing in Him, or being in unmediated relation with Him. (...) Christ allows to take place, in the human nature kept within Him, the separation of the soul from the body, namely the death, but He bring in the human nature, out of His power itself, the eternal life, in order that all the ones who die united with Him, or, while they are somehow inside Him, to be resurrected alike Him. The victory against the death as restitution and definitization of the man's unity and life, it is a victory of the Person. The person isn't destined to death consequently to the sin, but the person has also the possibility to use the death, by the power of God, in order to strengthen his relation with other persons." (Stăniloae 2006: 62)</p>	
62	<p>"The human and godlike Person of Christ, He uses the death for consummating the relation with God and with the people - but, He reestablishes through this, the consummate communion, His godlike Person overcomes in Himself the death endured for the other persons. The death without the hope of the resurrection, it comes from the sin of the</p>	Death

	isolation, and the death without resurrection is one with the definitive sinking into solitude.” (Stăniloae 2006: 62)	
62	“When Hans Urs von Balthasar considered the death of Jesus as a sinking in the abyss of being abandoned by everybody, including by the Father, he started from the Catholic and Protestant conception of Christ’s death as punishment He must endure or satisfy to the end, like any sinful man.” (Stăniloae 2006: 62)	Death
63	“We must make here some distinctions: an ordinary man, especially when he doesn’t believe, he doesn’t see God in death, but such a man he doesn’t suffer, though, so hardly the loneliness he is in, for he has accustomed, on himself, not to wait for something else, and by this his conscience has been blunted. And if his conscience hasn’t been blunted, but though his habituation has made him unable to believe, then he will be desperate. Jesus suffered because of this loneliness, for he hadn’t a blunted conscience, and He knew about God and He didn’t shake at all in this certitude. In His lonely conscience He shouted out: “God, God, why have You left Me alone!”, but He didn’t fall in desperation. A proof in this sense, it is the final shout: “Father, in Your hand I am yielding My soul.”” (Stăniloae 2006: 63)	Death
63	“Christ still hoped He will be saved, and He even knew that. For through darkness, it lightened like thunderbolts, His gaze like God, which brings back under control the sufferance of being deserted.” (Stăniloae 2006: 63)	Tropes: Comparison

63	<p>“By considering that our salvation is being accomplished by Christ, through the “punishment” to the very end, the Catholic theology has formulated the theory that the Church has been fully founded under the cross. But the Church hasn’t been founded in a juridical manner, but the Church ontologically flows out of the body of Christ, which, though it is sanctified on the cross, it is not yet filled with the whole godlike power except through Resurrection and Ascent. The Church has been actualized through all these acts, though it has been virtually given since the embodiment. The Church, if considered like being actualized only under the cross, after paying the whole satisfaction, it is a church exclusively understood as an earthly society of the ones who have quenched their conflict with God, through Christ. But the Church is the eschatological community, or the first fruit of the eschatological community, extended out of the resurrected body of Christ. The theory that everything has been solved by paying for sin, on cross, and not by deifying Christ’s body as source of our deification, it considers the Resurrection only as a recompense given to Christ for accepting the cross, and it doesn’t consider the Resurrection as the point that ends the whole work of the salvation and of the deification of the body, as basis of the salvation and of the deification of the people.” (Stăniloae 2006: 63)</p>	Church
63	<p>“The teaching of the Holy Fathers doesn’t disregard either the blood Christ shed on the cross, for we are imparted with it in</p>	Personalism

	the holy Eucharist, and it represents concretely the state of sacrifice Christ has made, on Himself, to be permanent in, as also the cleanness Christ has brought His body to, by enduring the passions unmixed with the sin. It cannot be approved either the sliding into a spiritualism which disregards the body in the relations amongst persons, and in the given case, the relations between the Person of Christ and the human persons.” (Stăniloae 2006: 63)	
<b>3. Jesus Christ as Emperor</b>		
64	“Jesus Christ hasn’t exercised and He still doesn’t exercise only the ministrations of Teacher-Prophet and of Hierarch-Sacrifice, but He has also exercise and He still exercises the ministration as Emperor too. He hasn’t taught about and He hasn’t prophesied only about the Kingdom of Heavens, as being the communion of a consummate union with God, through Christ’s Person Himself, and He hasn’t brought a sacrifice to God only His sanctified body, initiating this communion in His Person and attracting in this communion also the other persons who believe by participating to Christ’s sacrifice, and powerfully leading the believers towards the consummate participating to that Kingdom. This dignity isn’t only that one He has it as God since the creation of the world, and which he exercised it during His life into body, but this dignity is the imperial dignity he has received as man too. The Lord admits before Pilate, that He is emperor (Jn. 18: 37; Mt. 27: 11; Mc. 15: 2; Lk. 23: 3). Properly-said, the dignity as	Death

	<p>Emperor isn't separated from the ministration as Teacher and from that as Hierarch. His yoke was a light one. His power was exercised also in enduring the pain and in overcoming the evil ghosts who were tempting Him through the affects of pleasure and pain. This dignity was exercised even by receiving the death, and that's why there is some kind of continuity between Sacrifice and Resurrection. If He was able to commit acts of power upon nature and upon the illnesses from within the body, this is due to His body cleanness too. The rationalist Protestant theology, because of not knowing this spiritual zone, it declares the wonders of Christ as mythological imaginings. His power is manifested also through His acts as Teacher and Hierarch. Even the death, though it is an act of His quality as Hierarch, through the mode Christ endured it and overcame it, it relates also to His imperial power. Especially about the power manifested in His teaching it is said in the Gospel: "For He was teaching as One Who has power, and not like their teachers" (Mt. 7: 29) From here one can see that Jesus had, like man too, the imperial power before resurrection." (Stăniloae 2006: 64)</p>	
64	<p>"Christ power manifested before Resurrection not only as a power felt within the souls of the ones who came close to Him, and in the commandments He gave referring to the foundation of the Church and to the life the ones who believe in Him must live, but also as a power upon nature by deeds of healing some sick people and by resurrecting some dead</p>	Christ

	<p>people. When Christ “rebuked” the wind and the sea, and these ones calmed down, the amazed people exclaimed: “Who is this, that even the wind and the sea obey Him?” (Mt. 8: 27). The Holy Fathers explained this obedience, as also the fright the natural elements were engulfed by, at the Lord’s death, by their reference to the creator Master and to his words, or the echoes produced by His words embodied in things. They follow their course as long as the creator and upholder Word maintains these “words” or “rationalities” of His referring to them, as grounds of the natural development of their materialized echoes. But when the upholder Word, Who has become a man too, and Who stay in a special relation with the materialized image of their divine rationalities too – and of His - He was in sufferance, they felt that too and they were frightened. Then the Word of God spoke to the people and thus, He made know on this way too, the dependence of the rational fabric of the things on Him like supreme rationality as Person, become their human rationality as persons too.” (Stăniloae 2006: 65)</p>	
65	<p>“Anyway, the power exercised upon the soul s it wasn’t only a power of His godlike glory, but it was also a power of love reconciling with His kenosis. He was exercising this power through the truth He was preaching, and through the sacrifice He manifested His love too, which heralded to the people the Kingdom of God as kingdom of love. That’s why Christ was gaining the hearts through their joy of engaging</p>	Christ

	<p>themselves on the love's road, under the leadership and the power provided by Him. By admitting in front of Pilate that He is emperor, Jesus declares that His Kingdom is not from this world, namely that is wasn't like the kingdoms from this world. And by being even more specific, He said: "I was born to this and I have come in the world, to confess the truth. Anyone who proceeds out of truth, he listen to My voice" (Jn. 18: 37)." (Stăniloae 2006: 65)</p>	
65	<p>"But Christ is elevated to His full imperial power through His resurrection, for His imperial power to be manifested also in the Ascent, in sitting on the right hand of the Father, in leading the salvation work, in coming into glory and in the general judgment. After Resurrection Jesus said: "I have been given all the power in heavens and on earth" (Mt. 28: 18). And Saint Apostle Paul said: "For that God has extolled Him too and gave Him name that is above all names" (Phil. 2: 9). But Christ doesn't keep the glory He is elevates too, only for Himself, but he spreads it over us, like also His power on earth consisted in the first place in keeping the irreproachable affects under control, in order not to become sins, and he did this by receiving the death too." (Stăniloae 2006: 65)</p>	Death
<b>The Resurrection of Christ</b>		
<b>a. The Reality of the Resurrection of Christ</b>		
65	<p>"For a long time, the criticism of the liberal theology has been contesting the Resurrection of Christ, by reckoning it as the product of the hallucinations of some of His disciples, or of</p>	Theology

	some of the women from His inner circle. Today, almost all the Protestant theologians admit the Resurrection of Christ, though they doubt about some places speaking about it in the New Testament and even if they understand differently the report between the Resurrected Christ and the historical plan, and the importance His Resurrection has it for salvation.” (Stăniloae 2006: 65)	
65	“The apparitions of the Resurrected Christ were experienced in a real mode by a string of members of the first Christian community. The traditions about these apparitions are well founded historically and they cannot be explained through a later formulation as legend. Even if fixing in writing these witnesses dates from later, they come from the beginning of the community, for only on the basis of the witnesses some eyewitnesses bore from the very beginning of the Christian community this community could be founded. There wasn’t possible to exist firstly the Christian community and then, after a certain time, to be produces the “myth” about the Resurrection of Christ.” (Stăniloae 2006: 65)	Christ
66	“Explaining in psychological (psychogenic) manner the apparitions of the Resurrected Christ, in the frame of the <i>Judaic Apocalypse</i> which was formed since the time of the Maccabees, ii is groundless, given that that <i>Apocalypse</i> spoke only about a resurrection of all the dead people at the end of the world, and not about the resurrection of only one man in the frame of the present world.” (Stăniloae 2006: 66)	Christ

66	<p>“Accepting a chain psychological reaction, by supposing that the disciples were some people with visionary capabilities, (“the hypothesis of a subjective vision”) it is groundless too, due to the motif that the diverse apparitions of Christ do not happen so close to one another. At least the one of Jacob (I Cor. 15: 5) and of Paul, they are well distanced in time.” (Stăniloae 2006: 66)</p>	Christ
66	<p>“The preaching of the Resurrection couldn’t have taken place in Jerusalem without having had an empty tomb. The Jews couldn’t deny this preaching by referring to the existence of Christ’s body in the tomb, but they employed the version that the body had been stolen.” (Stăniloae 2006: 66)</p>	Christ
66	<p>“One must take in account the fact that the witnesses of Christ’s apparitions were so convinced that those apparitions belonged to the Resurrected Christ, and those apparitions could instill so much trust in the ones who communicated them, so that they were able to not only give a cold declaration, answering some question (even being able to renounce at it, if the interests of their life required that), but they considered as being their duty to permanently confess this fact, out of their own initiative, for they reckoned it as paramount cause of their existence itself, so that almost all of them were able to die as martyrs because of the witness they bore. The “subjective visions” do not give such certitude to the ones who have them. The witnesses of Christ’s apparitions experienced a reality from beyond the objective and the</p>	Christ

	subjective plans, but more intense than any objectivity their subjectivity was shared with.” (Stăniloae 2006: 66)	
66	<p>“The resurrected body wasn’t simply brought back to life, as the Jews at that time thought, but it was “transformed”. The Resurrection, according to Paul, it isn’t either a simple bringing back to life of the old body, or a creation of a new body out of nothing, but it is <i>a radical transformation of the mortal body, through a creator work done upon the old body</i>. We do not see at Paul either an evolutionist thinking, which to see between the dead body and the resurrected body a natural continuity, or – in the resurrected body –, the final point of a natural evolution of the dead body. It isn’t either a Gnostic-dualistic thinking, which would contest any connection between the old corporality and the new one. “We wait for Jesus Christ as Savior, Who will transform the image of our body according to the image of the body of His glory” (Phil. 3: 20).” (Stăniloae 2006: 66)</p>	Christ
66	<p>“It is to be mentioned also the fact that if the disciples hadn’t recognized a corporality in the One Who was showing, on Himself, to them, namely His corporality from before His death, they wouldn’t have had the conviction and they couldn’t have spoken about the “Resurrection” of Christ.” (Stăniloae 2006: 66)</p>	Christ
67	<p>“Some Protestant theologians speaking about the “transformation” of the Lord’s body, they avoid to speak about this “transformation” is a “spiritualization” of the body. About</p>	Christ

	<p>this “spiritualization” spoke Saint Apostle Paul in II Cor. 5: 16 and 3: 18. This spiritualization is an effect of the most intensive work of the Holy Ghost within Christ’s body, which gives the body a transparency, and it makes it irradiating light or glory. This irradiation is, in the same time, a mode of the most intense communion in which the person who overwhelmingly imposed, on himself, through the body, making the body transparent. In the songs on the Thomas’s Sunday, of the Orthodox Church, they say that, the rib of Christ that Thomas touched, it was fire and only the condescendence of Christ protected Thomas not to be burnt. This fire can be considered also as a intense warmth of the godlike love, which was then unimpeded communicated through the resurrected body. And this work of the Ghost, it is in the same time a sanctification, which doesn’t take place were there wasn’t an effort of purification from the pleasures which thicken the body, where there wasn’t a renunciation to egotism; but into Christ, this purification was brought to accepting the death. “The body of the resurrected one is a spiritual body” (soma pneumatikon), says Saint Paul, a body which penetrates and changes the modality of its separated existence. Therefore, such a body cannot be noticed in the conditions of this existence.” (Stăniloae 2006: 67)</p>	
67	<p>“The fundamental error from the contradictions between the “liberal” and the “fundamentalist” Protestants, it was the fact that they argued on the material, scientific aspects of the</p>	Theology

	<p>resurrection. Through this they reached the banal opposition between objective and subjective, whilst the body of the Resurrected Christ is a real body without being objectified, for it is the matter penetrated by the Ghost. Only the faith, far from being subjective, it is the faculty awakened in us by the Ghost, which makes us penetrating this “spiritualized” order. This is for in Orthodoxy, the faith has virtues of “knowledge” too, as it hasn’t at Protestants.” (Stăniloae 2006: 67)</p>	
<b>b. The Connection of the Resurrected Christ with the History’s Plan</b>		
67	<p>“Christ’s Resurrection as unique and creator act of God, of His intervention in this world, a world of the death without return, it cannot be understood by employing the method which the historical phenomena are known with, which in the case of the human persons, tied to the corruptible body, it always come to an end with their definitive death, as individual persons. It is what the Holy Fathers said, that the corruptness of the creation couldn’t overcome itself out of itself: only Christ, as embodied God, He was able to overcome it.” (Stăniloae 2006: 67)</p>	Death
68	<p>“We believe that one can go further in recognizing the historical character of the Resurrection. <i>If the persons whom the resurrected Christ appeared are historical persons, through them one could verify</i>, according to all the rules of the historical method, if not the mode of the resurrection and the resurrected body, then at least <i>the fact of the resurrection</i>. This fact doesn’t have its verisimilitude in analogy with other</p>	History

	historical phenomena, but otherwise it fits the desires of the verification methods of a historical fact. Taking in account that the verisimilitude is a “premise”, or a “prejudgment”, the researches comes with, before any research, he doesn’t have the right to refuse, on the basis of this “subjective” apriorism, a fact that, when being researched, it proves to be real.” (Stnilaoe 2006: 68)	
68	“Despite all this openness of the history towards a superior domain, the history isn’t brought out from its corruptible order, or of the definitive death of the individual persons. Only the Resurrection of Christ has taken a historical person out of this plan, opening thus the perspective of being the history, in its entirety, liberated from this plan. In this sense, the Resurrection is the sole event that proves not only that the history is being made with the collaboration of some powers from above the human powers, the human powers being strictly “immanent”, but also that the history, in its generality, it is destined to be elevated on a superior plan, on the plan of the incorruptible and immortal life, on the spiritualized plan where the uniform processes of the nature do not reign, but there reigns the freedom of the human spirit, through who the Holy Ghost spiritualizes and makes the body transparent. From this point of view, the Resurrection of Christ has a deep connection with the history and it must show the history this importance it has for history, or the beginning of the Resurrection’s efficiency as	History

	spiritualizing force, of directing the history towards the supra-historical plan the Resurrection has opened, or better said, towards the spirituality's plan the Resurrection transcends it." (Stnilaoe 2006: 68)	
68-69	<p>"Christ's Resurrection is thus, not only verifiable, as a fact that is impenetrable in its content above the contents of the historical deeds, but it opens to us a content of existence from on another plan, with the greatest efficiency upon history. The Resurrection has a great and continuous spiritual causality upon history. Due to the Resurrection, the history isn't being moving itself only on the limited plan, we would name it as static, which wouldn't bring us nothing new, but it places us in connection with a content within which the history is being continuously communicating new contents. The Resurrection stays in connection with the history not only by the supra-historical causality which it has brought upon history, but also by the role the Resurrection has had and it continues having it, in introducing a new way of life in history. Christ has Resurrected Himself, for He has overcome through His life the weakness of the human nature with its affects, going in the manifestation of this spiritual strength all the way to accepting the death for others. Without fully entering the history, as an effect and as a cause, Christ entered a certain connection with the history, by bringing certain effects within history and by having the role of a causality upon history, in order to open the history's access to the overcoming the mode</p>	History

	<p>of existence in a simple immanent repetition which leads nowhere, which doesn't bring the history out from under the death's mastery.</p> <p>In this sense, we must take in consideration not only the fact that the historical research reaches to some persons whom the resurrected Christ appeared and it reaches at the empty tomb, and the fact that on one hand the resurrection has within itself the possibility to make itself noticed by historical persons, and on the other hand, that the historical persons are, in principle, capable to bear witness, and therefore they are capable of noticing the reality of the superior fact of the resurrection of Christ, but also the fact that the content of the resurrection it elevates and it enriches the mode of the historical life." (Stăniloae 2006: 68-69)</p>	
69	<p>"The purpose itself, of the Resurrection, it consists in the Resurrection's efficiency upon the historical humanity." (Stăniloae 2006: 69)</p>	Resurrection
<b>c. The Spiritual Irradiation and the Transforming Efficiency of the Resurrection of Christ Everywhere in the World</b>		
69	<p>"The Protestantism has reduced very much the content of the Resurrected Christ upon history. The contemporary Protestant theologians speak about Resurrection only as about a proof that God has accepted the enduring of the expiation by Christ on our behalf, and the ones who are going more further they consider the Resurrection as the applying of the forgiveness Christ has obtained on the cross, in the</p>	Theology

	sense that God gives the faith to the people, and by the faith, God gives them the surety they are forgiven.” (Stăniloae 2006: 69)	
69	“The Catholic theology isn’t too far from the Protestant conception, because, at its turn, it considers that we are given the salvation for the sacrifice of Christ, and not through the sacrificed, resurrected, and deified body of Christ.” (Stăniloae 2006: 69)	Theology
69	<p>“The Occidental theology’s conception is that the resurrection of Christ isn’t also an act of power of Christ Himself, but it is only of the Father upon the dead Christ. It is known that in the Eastern conception the Cross of Christ is itself victorious, for Christ, by dying, His soul went, full of godhead in hell, where His soul couldn’t be held, but His soul overcame the hell, and then His soul elevated His body too, for His body wasn’t deprived of godhead and neither it was left to enter the decay. The whole hymnology of the Easter Church, from the holidays of the Cross to Easter, it affirms this. According to the Occidental theology, on the opposite, Christ endured in death the man’s weakness to the extreme limit, and then the Resurrection came to Him as a gift from outside, from God-the Father. The Catholic theologian Hans Urs von Balthasar speaks, as Karl Barth too, only about a “rising” of Christ from death, as an act of the Father.</p> <p>This is a natural conclusion of understanding the salvation as being done through the satisfaction Christ brought to the</p>	Theology

	<p>Father, or as expiation Christ endured, in a juridical manner, as equivalent for the offense of the divine honor. Christ experiences the death as a total exhaustion of His human existence, somehow separated from the divine Hypostasis, and not having any power to resurrect. It was necessary the Father to elevate Christ out of this abyss of nonentity, once the Father was satisfied by accepting from Christ this annihilation, opposed to the offence the people brought to God, through their disobedience and through their vanity of existing by themselves.” (Stăniloae 2006: 69)</p>	
69	<p>“Actually, there are a number of such places (mentioning about satisfying the offended honor of the Father, t. n.) (Acts 3, 15; 2, 24, 32; 5, 30; 13, 37; 17, 31; I Thess. 1, 10; I Cor. 6, 14; 15, 45; Rom. 4, 24; 8, 11; 10, 9; II Cor. 4, 14; Gal. 1, 1; Col. 2, 12). But the New Testament doesn’t present Christ only as an object of the resurrection in the mentioned places, but in the same places, or in even more places, the New Testament presents Christ as subject of the resurrection (Mt. 16, 21; 17, 23; 20, 19; Mc. 9, 34; Lk. 18, 33; I Cor. 15, 4; Lk. 24, 34; In. 2, 22; 17, 3; 6, 9; 7, 4; 8, 34; I Cor. 15, 12, 16, 17; II Cor. 5, 15; I Thess. 4, 14; II Tim. 2, 8). From Easter to Ascent, the Orthodox Christians still salute each other with the formula: “Christ has resurrected!”, and the Orthodox Church sings and extols Christ as Subject of the Resurrection and of the act of overcoming the death: “Christ has resurrected from dead, with the death trampling on the death,</p>	Theology

	<p>and to the ones from tomb, giving them life.”</p> <p>Alternatively attributing the Resurrection now to the Father and then to the Son, it shows a together-working of Theirs, which includes also an intense together-working of the Holy Ghost.”(Stăniloae 2006: 70)</p>	
69-70	<p>“The Father, from Who proceeds the Holy Ghost - but the Holy Ghost is within the Son too – when spiritualizing the Lord’s body, the Father spiritualizes it with the Holy Ghost. But when the Ghost is active, Christ cannot be an object, but He too is in activity. This common act of supreme spiritualizing the body, it was done in the supreme communion amongst the Father and the Son and the Holy Spirit. Only due to this spiritualization, out of the Son’s body the Ghost will be irradiating within the world; the Holy Ghost proceeds from the Father and, through Christ as man, the Ghost will be sent in the world. This is for Christ isn’t passive in this irradiation of the Ghost through Christ’s body.” (Stnilaoe 2006: 69-70)</p>	Resurrection
70	<p>“If Christ didn’t endure as being an object, the Resurrection, but He was a together-subject, with the Father, of the Resurrection, it follows that Himself has overcome or He participated to overcoming the death, by exercising His power as Emperor in this act, namely not only as God but also as man. Besides, only by recognizing this we maintain the hypostatical union in the whole its reality, with the implications resulting from it upon the human nature.”</p>	Resurrection

	(Stăniloae 2006: 70)	
70	<p>“According to the Holy Fathers’ teaching, Christ deified His body while He was still living on earth, by filling up His body with power and through His efforts to maintain, on Himself, clean. During His death the body couldn’t be emptied of this godhead. It is the Church’s teaching that the godhead wasn’t separated even during His death, either from His soul or from His body. <i>Christ’s Resurrection it wasn’t therefore only the result of a decree of the Father, but it was prepared also by this union of Christ’s humanity with His godhead, through His godlike Hypostasis Who was wearing the human nature too.</i>” (Stăniloae 2006: 70)</p>	Resurrection
70	<p>“As such, the resurrected body of Christ it is not only an guarantee the Father has given us, that we can also be resurrected, but it is also a source of godlike life for us, during our earthly life, a source of power and of cleanness. It is a source of power, and of spiritualization, in order to maintain and to increase ourselves in cleanness, and in the spiritualization that leads us to resurrection. To this spiritualization it relates the progress, in a transparency that, by being a continuous strengthening and a continuous becoming as person, of our person, it is in the same time a strengthening of the communion with God, and amongst us.” (Stăniloae 2006: 70)</p>	Resurrection
70	<p>“Since His apparitions, Christ <i>irradiates</i> out of His body this power and this glory, or he makes Himself known in such a</p>	

	<p>luminous transparence, which mostly of the time, it overwhelms His body, and He makes His body visible only when He wants, but even then, His body is lighted by His imposing power as Person. About the effect this resurrected body is having upon us, we are told by all the Holy Fathers and by the Orthodox Church's songs. "Christ has resurrected, let's clean up our feelings", says a churchly song. Saint Cyril of Alexandria said: "For Christ has resurrected, by trampling on the death, in order to deliver us too from corruption and, by stopping the weeping because of it, to assure us to shout out full of joy: "You have turned my crying into joy, you have torn apart my sackcloth and you have dressed me up in joy" (Ps. 29: 11)<sup>1</sup>." (Stăniloae 2006: 70)</p>	
70	<p>"The fact that Christ hasn't been resurrected like an object, from a death that would have brought Him to a total helplessness, it is shown by the Holy Fathers also in the fact that Christ manifested His power even before resurrecting with the body, in breaking the hell's gates and in liberating from there the ones who hoped even before Christ's coming. He has defeated the hell with His human soul, but a soul was united with the godhead. Because of this, He is the first soul that couldn't be held in hell, but He escapes the hell, and by irradiating His godlike power he liberates from hell also the souls of the ones who believed the promises, even before His</p>	Resurrection

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<sup>1</sup> In KJB we have Ps. 30: 11.

	coming into body. (...) The Person of the Word, entered through a soul in unmediated relation with those souls, He maintained those souls in this relation, and therefore in the Paradise he has founded by this, for those souls, and for all the ones who will die in Him.” (Stăniloae 2006: 70)	
71	“Christ liberates the souls from hell, for His soul irradiates the power of the Holy Ghost consequently to sacrificing His body, or to the total surrender to God. The power Christ manifested in hell is not totally untied from His sacrifice, neither from His body, though Christ didn’t descend to hell without suffering the hopeless torments of the souls from there, because otherwise He would have been unable to save them. And in His sufferance on the cross it was involved also a compassion for the people – this compassion remaining to the end of the world – Christ was able to have a compassionate sufferance for those souls even in hell. But this compassionate sufferance is, in the same time, a savior power. Christ is everywhere and at anytime accompanied by His mercy. Let’s ask for His mercy, therefore, all the time. But because of having His mercy also as man, His mercy cannot lack a tint of sufferance too.” (Stăniloae 2006: 71)	Mercy
71	“On the other hand, we mustn’t consider totally inappropriate either the word (from I Pt. 3: 18): “in order to herald to the ghosts from prison”, for Christ heralded their liberation and the future resurrection with the body and, by and large, He brought them the great news of the salvation He did. So,	Hell

	Christ fulfilled there also a teaching-propheying function, for as we said before, the three ministrations are never separated.” (Stăniloae 2006: 71)	
71	“This act of victory is actually an active manifestation of Christ. Christ isn’t in hell in a purely passive state, out of which He is going to be risen by the Father, on Sunday. Properly said, Christ firstly overcomes the hell with His soul, for the Holy Ghost, being united with Christ’s godlike Hypostasis, the Ghost produces firstly the full deification and the spiritualization of Christ’s soul, after Christ endured all the way to the end the death for God and for people, by entering the consummate communion with God and by fully giving place to the Holy Ghost within Him. Out of the soul thus filled up with the Holy Ghost, it irradiated in the souls of the ones who hoped in Him, and who were in hell, the power which escaped them from the hell’s mastery.” (Stăniloae 2006: 71)	Hell
71	“Out of the Christ’s fully deified soul, or out of His fully spiritualized soul, it irradiated then the power which will resurrect or which will spiritualize also His body from tomb. That’s why the resurrection starts in hell. This is explicitly told us in the Epistle I Pt. 4: 6.” (Stăniloae 2006: 71)	Resurrection
71-72	“The two modes of iconographical representation of the Resurrection (representing Christ resurrecting alone – as the Occidental do; representing the soteriological and social side of the redemption work - as the Eastern icons do, t. n.), they	Uncreated Energies

	<p>actually are solidary with the two conceptions about the salvation in Christ. In the Occidental theology, by not having any power in Himself which to be shown in Resurrection, Christ is risen alone, from the extreme helplessness of the death, by the Father, the Father following then to attribute, to the ones who believe, a created grace, granted to Christ for His meritorious deed, but which He doesn't need. In the Orthodox theology, Christ irradiates out of Himself, or out of His body and soul, the uncreated energy, this irradiation starting even while He was in hell, and this energy penetrating the ones who hoped for His coming even before He actually came into body. Through His sacrifice, Immediately after He yielded His soul on Golgotha, Christ entered not only the full communion with the Father, but also with the people, with the souls of the bodiless ones, before resurrecting His own body." (Stăniloae 2006: 71-72)</p>	
72	<p>"The Holy Scripture and the Holy Fathers affirm that the Resurrected Christ irradiated out of Him, to the ones who see Him, much more than a surety that He is God (...). Christ irradiates out of Himself the light and the power of the Ghost, filling too the ones who see Him, with this Ghost. The people who see Christ receive the conviction that He is God through the Ghost they are communicated with, Who, after spiritualized Christ's body, he fills up the people too, with power. And this power continues to be communicated after Ascent too and this power will gradually spiritualize our</p>	Resurrection

	bodies, bringing our bodied towards Resurrection, through our irradiation from within Him inside us (Rom. 8: 9-11).” (Stnilaoe 2006: 72)	
72-73	“The power from the resurrected body of the Lord, it continues to be communicated both to His disciples and to all the ones who believe in Him after Christ’s Ascent with His body to heavens. This power was communicated to them, at the beginning, by the Descent of the Holy Ghost and then in the Church’s Mysteries. “He has made you alive together with me”, said Saint Apostle Paul (Col. 2: 12). “Christ is our life (Col. 3: 4). “Walk into Him, by being rooted and built up into Him... And into Him dwells, bodily, the whole fullness of the godhead” (Col. 2: 6, 7, 9).” (Stăniloae 2006: 72-73)	Resurrection
73	“We aren’t given from the beginning everything that is in Christ, and there is necessary our own effort in order to assimilate increasingly more of what Christ is, namely assimilating increasingly more of His humanity. “And all of us, with our uncovered face reflecting like a mirror, the glory of the Lord, we are being transformed in the same likeness from glory to glory as it is from the Lord, Who is the Ghost (II Cor. 3: 18). In the Resurrected Christ there is the godlike life for in Him is the man’s death too, taken in Himself, and both the life and the death are active within us. “We always carry into body the death of Christ, for His life to be shown too, within our bodies” (II Cor. 4: 10). Out of the death’s power, but also out of His Resurrection’s power, we die to the sin and	Resurrection

	<p>we become alive to God. “And if Christ dwells within you, your body is dead to the sin... And if the Ghost of the One Who has resurrected from dead, (therefore being also the Ghost of Christ, o. n.), He dwells within you... He will make your bodies alive” (Rom. 8: 10-11). We can find many of such places in the Holy Scripture. Their content was explained, in many ways, by the Holy Fathers. This content can be summarized thus: the body of the Resurrected Christ is a body elevated to the full spiritual transparency and in this quality His body has been filled up with holiness, with deification, being such in front of the Father. But this holiness, transparency and deification, are transmitted to us too, through the impartation with His body, and so, Christ’s Resurrection means not only His communion with the Father, but also His entering in full communion with us, communion that is virtual to us in the beginning, but it follows to become an actualized communion, by the dwelling of Christ and of the Holy Ghost within our being.” (Stăniloae 2006: 73)</p>	
73	<p>“Christ and His sacrificed body, and through this sanctified, spiritualized, and transparent, forever in front of the Father, it is like a good fragrance before the Father, showing by this the total surrender of Christ, as man, to the Father, the full communion with the Father into the Holy Ghost. This is the meaning of the expression “sacrifice of scent of good fragrance”, so often employed by Saint Cyril of Alexandria.” (Stăniloae 2006: 73)</p>	Christ

73	<p>“Christ’s state of sacrifice of good fragrance, before the Father, it is the state of total surrender to the Father, as opposed to any possibility of Christ’s Self-affirming as man. It is a state destined to be the source of a resembling state in the other people. That’s why Christ must be permanently in this state. (...) Christ’s wounds aren’t only some memories, but they have a permanent actuality in Christ. But they are also His power irradiating within us. Christ is in a continual surrender to the Father, as source of sacrificial death any man must have towards the sin, as source out of which each man is imparted with the good fragrance of Christ’s sacrifice, in order to present it to the Father, as opposed to the bad smell of the sin, of the affirming an independence in pleasure and pride. (...) But this state of real sacrifice Christ is in it is also a state of real compassion with us, a compassion that penetrates us too.” (Stăniloae 2006: 73)</p>	Christ
73	<p>“As one can see, the holiness as spiritual transparency, or as good fragrance, and as Christ’s surrender as man to the Father, it makes us too partakers to it, and also to the love of the Father for us, by accomplishing our communion with Him. Like the priests and the chiefs of Israel, with Moses and Aaron, went up on the mountain, likewise we are elevated to the Father, with Christ, and reach close to Christ, by being cleaned in His blood (...)” (Stăniloae 2006: 73)</p>	Christ
73-74	<p>“We have gained this familiarity with the Father for we entered before the familiarity with Christ, His Son.” (Stăniloae</p>	Christ

	2006: 73-74)	
74	“(The Father and God, t. n.) makes us worthy of Christ’s surrender, but also of His Son’s compassion for us, a state Christ’s permanently remains in. The “spiritual familiarity” with the Son it means a union with Christ by the Ghost, the Ghost being a transparency of Christ, in order to makes also us transparent to Christ, by being us penetrated in Eucharist with Christ’s body.” (Stăniloae 2006: 74)	Eucharist/Impartation
74	“As we too become transparent to Christ, He is no longer an objective reality to us neither He is a subjective reality, but us and Him we are in a real unity, beyond objectivity and subjectivity. He is within us and we are inside Him, without being confounded; in the relation with Christ we have surpassed the subjectivity: we are in Christ as in the most objective reality but also in the most subjective reality. This bodily transparence it means also a transparence of the soul and through both of them it is being accomplished the transparency of Christ as Person, a fact that means also a great sensitiveness and love of His. This makes us sensitive too, towards Him, and delicate amongst us.” (Stăniloae 2006: 74)	Transparency
74	“Through resurrection, by the fact that His body is transparent, and irradiating love, Christ enters inside us. Christ Himself becomes our own together with His soul and with His godhead from within Him. And we, by becoming spiritualized, we have become His own, for we have opened	Transparency

	ourselves to him by faith. (...) We answer Christ's love with our love, through which we renounce to ourselves, as Christ has renounced to Himself." (Stăniloae 2006: 74)	
74	<p>"The ones who are in this intimacy with the Son, they receive through the Ghost a width in their life and knowledge, out of the width of His life as man, advancing towards the spiritual nature of Christ (...). Christ's life has become our life. The incorruptibility of His resurrected body is working within us in order to resurrect us. Our horizon has been widened in the resurrected Christ it has exceeded the horizon of the physical and psychological phenomena which repeat themselves, ending in death. The law closed our horizon, keeping us outside the communion with God in Christ. (...) With Christ, Who has ascended through sacrifice and resurrection, we are ascending too, to the peaks of the knowledge of God and of the godlike life by cleaning ourselves of sins. Now we are looking, with our face uncovered, through the transparency of the body of Christ, at the unlimited and eternal glory the man has been elevated in Christ to. But this, the glory of Christ is being mirrored within us too (II Cor. 3: 18)." (Stăniloae 2006: 74)</p>	Christ
74	<p>"If the Son presents to the Father the good fragrance of the man who is totally surrendered to the Father – and in the same time with Himself, Christ presents also us to the Father – the Son communicates us not only the power of this good fragrance of the surrender, and therefore of renouncing to any</p>	Knowledge

	egotism, but also the good fragrance of the knowledge of God to which the man has reached into Christ by this, or the good fragrance of the highest knowledge of God through the humanity of Christ.” (Stăniloae 2006: 74)	
74	“The glory we have is one with the irradiation of the good fragrance of Christ’s surrender to the Father, but it is, in the same time, the irradiation of the unique divine-human Person, to Who the body isn’t a barrier. This is because though the body is the occasion of living the communion with the Person of Christ, we forget about His body, as we forget about ours too, said Saint Apostle Paul (II Cor. 5: 16; 12: 2).” (Stăniloae 2006: 74).	Body
75	<p>“The resurrected Christ is the beginning or the new creation, for He comprises in the state of sacrifice and resurrected of His body, all of us who believe, not only through the communion of nature He has with us, but also through our comprising as persons in Him and through His living within us.</p> <p>It is redundant to say, that this means also our comprising in Christ’s memory (He virtually comprises too, all the ones who do not believe in Him). Christ presents in Himself, to the Father, all the ones who believe in Him, and therefore they are attached to Him. They are seen by the Father, in Christ, for Christ has them inscribed in His eternal memory. And the Father sees them inscribed in Christ’s memory. In the same time, the Father sees also Christ as imprinted in them, in His</p>	Personalism

	state of sacrifice and of resurrection.” (Stăniloae 2006: 75)	
75	“The Father sees all the ones who believe in Christ, in the face of Christ, for on Christ’s face it is reflected the thought of Christ at each believer, and the Father sees Christ as imprinted on the face of each believer. The Father sees Christ as progressing in transforming each believer in His image until bringing the believers to His state of resurrection. In this it stays the progressive communion of the Father with all the ones who believe in His Son. Thus, by uniting us with Himself, Christ unites us with the Father.” (Stăniloae 2006: 75)	Communion
75	“Through the resurrected body of Christ, it irradiates unimpeded the power of the One Who has made this body incorruptible, leading thus, all the ones who will be imparted with Him, to resurrection and to incorruptibility, and even leading the whole creation to incorruptibility and transparence, namely to the maximum transfiguration and communicability amongst persons, through the Ghost, and to a total personalization of the cosmos, in Christ and within people; this is for there exists an ontological continuity between the body’s matter and the cosmos’s matter.” (Stăniloae 2006: 75)	Personalism
75	“The state of resurrection will mean a victory of the persons and of the liberty upon nature which enslaves them, a victory of the people’s communion, out of the communion with the divine – or supreme – Person, which has become also the	Personalism

	<p>liberated human person, by willingly enduring the death, by mastering upon death – the death being the supreme tyranny of the callous nature and the supreme enemy of the person or of the interpersonal communion. Everything is given us now, as nature, it will be personalized, and it will serve the communion amongst persons. The imperial glory of the supreme Person, Who has become the human Person too, it will become glory of all the ones who will open themselves to the supreme and central Person.” (Stăniloae 2006: 75)</p>	
75	<p>“Through all the things will be seen the supreme Person; through all the things the persons will see one another. There will no longer be seen a nature which makes the person difficult to be noticed. We will see God, “face to face”, but we will see us too, “face to face”, not covered either by the nature manifested in material needs, in bodily weaknesses, in illnesses, and subjected to death, or by the nature that becomes exclusivist through all sorts of passions. In the present eon, by being imparted with Christ, we herald His death, which remains in its bodily form too, in our existence, in order to help us to fill it up and to transform it towards benefit, through our death to egotism.” (Stăniloae 2006: 75)</p>	Death
75-76	<p>“The body won’t cease to exist, but it will be transparent, so that, without mediation, we will see God into glory, everything being spiritualized, everybody and all the things will belong to everybody, beyond the division between subjective and objective, beyond the nature’s chains, beyond the passionate</p>	Body

	struggle for mastering the nature and the others as seen like external objects, and beyond everyone's fight for defending himself against others. Only the resurrection opens us the perspective of escaping from the nature's fatality that leads to death, and it opens a plan worthy of us and of our aspirations; and in the same time with this, it opens us the perspective of an increasingly deeper sensitiveness and delicacy. Only the resurrection will escape us from the wrong struggle for providing to ourselves an ephemeral existence, with the price of taking advantage on others, with the price of some imaginary experiences fulfilled through pleasures, and through conceited and hollow achievements." (Stăniloae 2006: 75-76)	
76	"Only the perspective of the resurrection gives us the power to wage the true fight required by it: the fight against passions, the fight for sensitization, for communion, for likeness to Christ and this is the power of the One Who has resurrected, a power that upholds us on this road." (Stăniloae 2006: 76)	Resurrection
<b>The Ascent to Heavens and the Sitting on the Right Hand of the Father</b>		
76	"According to the Epistle towards Jews, Jesus Christ presents Himself with His sacrifice in front of the Father and then he takes a seat on the right hand of the Father, but Christ's sacrifice has an eternal power to clean up on the ones who believe (Hebr. 1: 4; 9: 17-24; 12: 12). The Apocalypse expresses this paradox of the permanent validity of Christ's sacrifice and of Christ's glory, through the stabbed Lamb Who	Christ

	reigns (Apoc. 5: 12).” (Stăniloae 2006: 76)	
76	<p>“In one regard, Christ entered at the Father, by His death, and this sacrifice showed the beginning of its power through resurrection. The Father receives it with its scent of good fragrance, and the sacrifice becomes permanent in its essence, since it is received, and its essence is shown in the resurrection of Christ, in which it is shown also the savior power Christ was filled with, for Christ is ever since, as man, in full communion with the Father. But, for us the people, and for the salvation’s oikonomia, Christ remains after resurrection with His body, still not totally spiritualized, and so on a plan closer to us, from which he could make Himself visible to us, whenever He wanted. This was required by the need for His disciples to be convinced about His resurrection and to receive their sending to preaching in order to found the Church.” (Stăniloae: 2006: 76)</p>	Christ
76	<p>“Diverse catholic and Protestant theologians affirm that the Resurrection and the Ascent coincide to one another, because the apparitions might be of the ascended Christ after resurrection. According to these theologians, only Luke set a distance between Resurrection and Ascent. But we must ask: why the apparitions ceased after 40 days? Why the apparitions didn’t continue at least during the Apostles’ lives? We do not see another answer but in the fact that, during the apparitions, Christ was with the body in a lesser spiritualized mode. Some of the mentioned theologians reckon that one</p>	Theology

	<p>must not speak at all about an ascent to heavens, as one must not speak about a descent to hell, in order to abolish the possibility of blaming the Christendom of a world in three stages, as Bultman does. But this world, the hell and the heavens aren't three spatial floors, but three different existence modes.</p> <p>We reckon that the more profound for motif the mentioned theologians identify the Resurrection to the Ascent, it is that to them Christ saves us through the satisfaction He brought to God, or through the expiation He endured from God through His death on the cross, and not through a series of acts Christ did, through which He works in diverse modes and on diverse levels directly for our sanctification and deification.” (Stăniloae 2006: 76)</p>	
76	<p>“According to the New Testament, Christ elevates His humanity to the fullness of the power He works upon us with, through the four successive moments: the descent to hell, the Resurrection with the body, the Ascent to heavens, and the sitting on the right hand of the Father. The Ascent to heavens and the sitting of the right hand of the Father, they represent the full spiritualization and deification of Christ's human body, the full filling up of His human body with the godlike infinity, the full elevating of His human body to the state of transparent and unimpeded environment of the infinite love of God in its work directed towards us. Doubtlessly, this doesn't mean also the merging of the Christ's body with the godlike</p>	Christ

	infinity.” (Stăniloae 2006: 76)	
76	“The interval between Resurrection and Ascent had, besides the mentioned roles, also that one of assuring the disciples through sensitive acts (Christ ate with them) that He resurrected, and to tell them by words, that He will be with them to the end of the time – namely about His communion with them and with His Church.” (Stăniloae 2006: 76)	Christ
76	“The Ascent doesn’t take Christ out of the communion with the ones who will believe in Him, but, a contrary, it brings this communion to the fullness of a reciprocal interiority with those people, due to the culminant spiritualization His body reached through Ascent.” (Stăniloae 2006: 76)	Christ
77	“Since the phase from between resurrection and ascent, the body of Christ entered and exited through the locked doors and “He was always together with His disciples”, not coming, but “rather showing Himself to them when He wanted” (Saint Gregory Palamas, <i>Word no. 22</i> , at the Ascent of the Lord, G.P., 151, col. 296 C.). Through Ascent, Christ has passed His body on the plan of such a consummate spiritualization - without ceasing to have His body – so that He no longer showed Himself visibly, but he dwells invisibly within the ones who believe in Him. The fact that before Ascent He is with His disciples everywhere, and that after Ascent He dwells within everyone who believes in Him, with His godlike infinity intimately placed in Him, it doesn’t mean a spatial ubiquity of His body. <i>The state of spiritualization is something else than</i>	Christ

	<p><i>the spatial ubiquity</i>. It is a presence of spiritual depth and height, which can become sensitive in diverse degree of intensity, according to the degree of spiritual noticing power, or of faith, of the one who opens himself to Christ and by this he “see” Christ and he feels Christ in himself.” (Stăniloae 2006: 77).</p>	
77	<p>“His presence is felt by the ones who believe in Christ beyond any visible bodily mediation. Even more, the ones who feel the presence of Christ, the do not feel it only in themselves, but also in other people, and sometimes even all around, or everywhere, not like a huge body, spatially extended, but as a invisible body of Christ’s Person, so that He had it during His life on earth, in the usual human proportions, though fully transparent. Others, who haven’t progressed yet to this degree of feeling the Christ’s presence as Person, they feel the effects of His presence; they feel this presence as a power that urges them and helps them towards clean and good thought and deeds, as producing within them a state of peace, of joy, a feeling of their connection with the infinity of Christ’s love as Person, a love that irradiates from beyond them. This state of culminant spiritualization of Christ’s body it doesn’t consist only in the possibility of dwelling and of being making itself felt as body worn by the Person of Christ, full of power that is helping towards good in all the ones who believe, but in the supreme intimacy too with the Father. Jesus is now, with His body too, where the godhead is, on the godlike throne, on the</p>	Christ

level of the supreme authority, for the fact that in His body too, in a consummate manner, He is full of the infinity of godlike the life and love. The Son of God no longer lives a kenosis, a depletion of glory in His humanity, but His humanity is full of the godlike glory. The godhead has totally overwhelmed His body, or better said, the godhead is transparent and irradiates unimpeded through Christ's human body, without abolishing it. God is man, the man is God, without ceasing to be both man and God; the man is God without ceasing to be a man, God is man without ceasing to be God. In Christ the man is God, Who upholds the universe and Who leads the universe towards the deification he is in. (...) The sitting "on the right hand of the Father", of the embodied Son, it shows us that the Father Give Christ just the first place in leading the world towards deification, in the work of bringing the world to the union with God, to its filling up with the godlike infinity, in a relation of imperishable love with God. The expression "on the right hand of the glory" or "on the right hand of God" from the Epistle towards Jews (Hebr. 1L: 3; 10: 12) it is explained in the mentioned meaning by Saint Apostle Paul. (...) The ultimate target of Christ's work is to defeat the universal death, namely to elevate the creation from the state of extreme weakness the separation from the life's spring produces it – God being the source of the life -; Christ's target means the strengthening of our spirit out of the godlike Ghost

	Who irradiates out of Christ, insomuch that to overcome the supremacy of the automatism of a callous nature which leads to death. And this is being done by elevating the people to the consummate communion with God as Person, and infinitely in His spiritual power.” (Stăniloae 2006: 77)	
77-78	“God want the world to be brought to Him through a man, through the human body become fully transparent environment of His powers of life and of love; God wants to be the world brought to Him, through His beloved Son, Who He has made man on this purpose, for, through Christ, the Father’s infinite love for His Son to overflow upon all the people and upon the world the people are solidary with, by creation. Through this, the Father attracts to Him the ones who consider the honor granted to Christ like man, like the honor they are called to ascend towards. And Christ-the man, he only uses His methods in His work of leading us towards deification, methods of strengthening the spirit against what is opposed to the spirit’s freedom: overcoming the passions from within people and overcoming the death within them, by their own strengthening and by their co-working, in the image Christ has defeated them in Himself. So, Christ continues to exercise His imperial work, combined with the one of Hierarch and sacrifice, to exercise His power as a stabbed Lamb. These are methods of persuasion, and not of forcing; these are methods of gaining the people through His love, in which is not absent His together-suffering with the people. By this,	Christ

	<p>Christ addresses the people's freedom, and He wants to strengthen the people's freedom, in the effort of working through themselves the victory upon their slavery. Christ helps the people to overcome the evilness from within them, through patience, through gentleness, and through delicacy, which Himself communicates to the people." (Stăniloae 2006: 77-78)</p>	
78	<p>"Christ leads like a man, but like a man Who is filled up with the infinite power and godlike glory, which aren't though a power and a glory which are exercised by forcing the people, in a haughtiness towards people, but in a love and in a gentleness which want to ceaselessly prove to the people that Christ considers them as His brothers into humanity, and that Christ wants to elevate them to the same power and glory of the freedom and of the love Christ is at. Elevated to the glory and to the authority of God, Christ though remains man, and the truest man, and the model-man, we, the ones who believe, we must reach at. By believing in His-together-sufferance with us, which is in the same time His power which enters our being and elevates our being, the believers ask Him – in the same time – for His "mercy", also granting Him the whole glory: "Lord, have mercy". This expression means also recognizing Him as our Master, but also recognizing that This Master is endlessly merciful and loving of people and close to us.</p> <p>When this method will have come to an end, then Jesus, as</p>	Christ

	man, He will have ceased this imperial power as an exclusive dignity of His, for all of us who believe, we will have reached together-emperors with Him, together-emperors over the enslaving passions, like a glory of the consummate freedom in the loving relation with Christ.” (Stăniloae 2006: 78)	
78	“If in the culminant spiritualization of the body of the Lord, it is involved not only the state of consummate godhead and of full intimacy of the Son with the Father, but also His capacity to dwell within us with the whole loving power and with the whole infinite life of the godhead, the sitting on the right hand of the Father it reconciles with His habitation within us. It is a common habitation of the Son and of the Father within us, for Christ has become, like man too, fully transparent and open to the Father.” (Stăniloae 2006: 78)	Christ
78	“The full habitation takes place within the hearts of the ones who love God, after they have cleaned themselves of the passions’ egotism, by accomplishing His commandments, so that they have opened themselves and they have become transparent to the Holy Ghost from within Christ, and to the infinite spiritual horizon Christ is in. Only thus the ones who become “heaven” of God, or who overcome the separation between the callous human subject - and which has almost become an object - and the divine subject, only they elevate the whole existence to this unity into Ghost. “If somebody loves Me, he will keep My Word and My Father will love him and We will come to him and We will make dwelling place in	Christ

	him.” (Jn. 4: 23). On this dwelling and on its conditioning through our love, it depends, so exclusively, our elevation, that without them we can participate to the Resurrection of the Lord but we cannot participate to His Ascent too, namely we cannot participate to the eternal union with Him. The one who won’t be partakers to Ascent, they won’t have the Lord within them, but they will only know about Him.” (Stăniloae 2006: 78)	
78	“Christ’s Ascent with the body to heavens and His sitting on the right hand of the Father, it means Christ’s elevation, as man, on the supreme level of efficacy upon the ones who believe. In this it stays the supreme power and glory Christ has ascended to, through His ascent to heaven.” (Stăniloae 2006: 78)	Christ
78-79	“The Christian Occident has moved away from this understanding of the Lord’s Ascent with the body to the supreme power and glory, as to His supreme efficacy, through His concomitant dwelling within us. To them, Christ has become, by Ascent, a Master, an exterior Lord, Who forgives on the basis of the power of forgiveness He has obtained through His sacrifice, ensuring us a happiness in the future life. The Catholicism was able thus to give Christ a deputy in the Church, and the Protestantism left each individual the “freedom” outside the Christ’s work within people, which is a false freedom, once it is a freedom which is not liberated from haughtiness and from passions. Only a freedom into Christ	Theology

	and in the image of Christ's freedom, as liberation from passions and from haughtiness, meaning in the same time the union with the Same Christ and having the image of Christ imprinted in all the ones who believe in Him, it is reconciled with everybody's unity in faith and in understanding, all of them being in the ambience of the same love of God, which nourishes also their love for Him and amongst themselves. To the Christendom from the beginning, as it has been maintained in Orthodoxy, the Lord's Ascent with the body to heavens it is our ascent itself, but having to be continued until its consummation." (Stăniloae 2006: 78-79)	
79	"Without any doubt, our intimacy, or the intimacy of the Church, in which Christ dwells after Ascent, it is not itself the "throne" the Father sits together with the Son. The Father and the Son always are above our intimacy, for Them to be able to come in our intimacy from there. The Father and the Son "come" through the Holy Ghost, into our intimacy, or They are coming in an increasingly higher measure, or They also may not to come; it isn't our heart the last place from where springs out the presence of the Father and of the Son. The godlike throne is the supreme level of the existence, the supreme level of transcendence, or the fundamental ultimate and endless source, from where all the things have their beginning and cause. And there is also the supreme state of spiritualization of the Son's body, which coincides to the full	Holy Trinity

	communion of the Father and of the Son and of the Holy Ghost.” (Stăniloae 2006: 79)	
79	“On the other hand, the “coming” of Christ and of the Father from Their throne into our intimacy, it doesn’t mean They move Themselves from a place to another, but it only means Their entering – They, or the supreme foundation and source of the existence – inside us, or our placing in unmediated connection with this living foundation or endless source of the existence, without this living and endless foundation of the existence to remain different from us.” (Stăniloae 2006: 79)	Holy Trinity
79	“The Eastern Christendom, by highlighting so much the presence of Christ and of the Father, through the Holy Ghost, it affirms an immeasurable efficiency of Theirs, or of the Holy Trinity, within believers, even in this life, if the believers strive to clean themselves, of sins and of the passions, which keep them locked in themselves. By this, the believers are kept in unity and led on the road of the holiness, in the image of the holiness of Christ’s body; the culminant state of spiritualization the Christ’s body is in, is a state of irradiation of the Holy Ghost, the Holy Ghost being in His fullness present in this consummately transparent body.” (Stăniloae 2006: 79)	Holy Trinity
79	“The result of this work of Christ within the hearts, through the Holy Ghost, it is the Church; or, this work’s fruit is the Church. One cannot separate between Christ’s work and the Church.” (Stăniloae 2006: 79)	Church

<b>THE FOURTH PART</b>		
<b>The Savior Work of Christ, in Progress</b>		
<b>The Church, the Mysterious Body of the Lord into the Holy Ghost</b>		
<b>A. The Descend of the Holy Ghost and the Beginning of the Church</b>		
82	<p>“Through the embodiment, the life of obedience, the Crucifixion, the Resurrection, and the Ascent of the Son of God as man, it has been set, in the first fruit of our nature assumed by Him, the foundation of our salvation. But our salvation as such, it is done only by Christ’s dwelling inside us, with the body he wears, resurrected and ascended and fully spiritualized, or filled up with the Holy Ghost, and become, by this, transparent. This dwelling produces the Church. The Church is the finalizing of the savior action started by embodiment. The Church is the fifth act of this salvation work, given the fact that Embodiment, the Crucifixion, the Resurrection, and the Ascent are the first four acts. In this fifth act, all the ones who believe they receive the Word as fundamental Hypostasis, through His body extended in us. Through this, it is being seeded into the believers too, the sanctification and the beginning of the resurrection, which are in the body of Christ, sanctification and beginning of resurrection which are developed by the believers’ collaboration with Christ.” (Stăniloae 2006: 82)</p>	Church
82	<p>“According to the theory of the Western Christendom – which affirms that the salvation consists in the external juridical solving of the dispute between God and people – the Church</p>	Theology

	no longer has an absolutely necessary role. The Protestants have weakened the visible character of the Church. The Catholicism, not totally breaking up with the Christian life from before the scholastics, it has kept the Church, but it has given it rather an institutional role than a sanctifier and deifier role, having a purpose similar to the purpose of any other human institution.” (Stăniloae 2006: 82)	
82	“Christ saves us for He dwells within us through the Holy Ghost. Through this, Christ irradiated within us, out of His spiritualized body, the power that saves and deifies us.” (Stăniloae 2006: 82)	Salvation
82	“The descent of the Holy Ghost it is the ones which gives the Church its real existence, by laying down the beginning of the deified body of Christ in the other human beings and, by this, laying down the beginning of the Church.” (Stăniloae 2006: 82)	Church
82	“The descent of the Holy Ghost it is thus the act of crossing from the savior work of Christ in His humanity as Person, to the extending of this work to all the other human beings. Through embodiment, Crucifixions, Resurrection, and Ascent, Christ has laid down the foundation of the Church into His body. Through those ones the Church has virtually come to existence. But the Son of God hasn’t made, on himself, man, for Himself, but in order to extend the salvation from His body within us, as godlike life. This godlike life, extended out of His body within the believers, it is the Church. This godlike life	Church

	irradiated out of His body elevated to the full state of spiritualization through Ascent and through Christ's sitting on the right hand of the Father, in the supreme intimacy of the infinity of the life and of the love which God directs towards the people." (Stăniloae 2006: 82)	
82-83	"The Church, virtually being within Christ's body, it comes thus actually to existence through the irradiation of the Holy Ghost out of Christ's body within the other human beings, a fact that starts on Pentecost, when the Holy Ghost descends upon apostles, making them the first limbs of the Church, the first believers within which the power of the spiritualized body of Christ extended. Without Church, the salvation work of Christ couldn't have been accomplished." (Stăniloae 2006: 82-83)	Church
83	"It is usual to speak about the sending of the Holy Ghost as about an act the Holy Ghost takes the place of Christ's work. Thus speaking, the Church is considered as the work of the Holy Ghost, Who overtook the Christ's work. Actually, The Holy Ghost must be always considered as the Ghost of Christ, so that one mustn't consider Him, by any means, as separated from Christ. It is false the image of a Christ in heavens and of a Holy Ghost within Church, because of disregarding the unity of the Trinitarian Persons. This leads to rationalism or to sentimentalism, or to both of them as parallel attitudes, leading either to instituting a deputy of Christ, as in Catholicism, or to affirming an individualism	Theology

	inspired by the sentimental caprices, considered as impulses from the Holy Ghost and not kept under control by the presence of Christ Who presented us a well contoured model humanity, and Who offers us through the Holy Ghost the power to develop, on ourselves, in the image of Christ's humanity." (Stăniloae 2006: 83)	
83	"The presence of the Ghost within us it is so tightly tied to the presence of the Son and of the Father than "if the Ghost hadn't been present, we couldn't have been able to call Jesus as Lord". But without the Ghost "we couldn't have been able to call God too, as Father", so that we couldn't have been able to utter the <i>Lord's Prayer</i> ." (Stăniloae 2006: 83)	Holy Trinity
83	"A fact showing us the indissoluble unity between the presence and the work of the Ghost and of the Father within us, it is that the work of the Ghost it consists in making us increasingly more in the image of the Son, namely adopted sons of the Father. But this means that the Son Himself imprints His Person as active and efficient model, increasingly deeper within us and, together with this, His filial sentiment towards the Father, receiving us in the same intimacy with the Father and placing us in the same intimate relation with the infinity of the love of the Father, which He has entered as man. But the Son, by doing this within us through the Ghost, He cannot remain passive, or absent in this work of the Ghost upon us." (Stăniloae 2006: 83)	Holy Trinity
83	"The Ghost works out of Christ, within us, for the Christ's	Holy Trinity

	body has become shiny through His transparency, by the fact that irradiates out of Him the light of the endless power and love of God; or, the Ghost makes Christ obvious as God, as Lord, having this efficiency not because we notice Christ without His body, but through His body itself fully become transparent.” (Stăniloae 2006: 83)	
84	“We entered, through the Son as man, the intimacy of the infinite love of God and this infinity of the godlike love irradiates upon us also through the Person of the Ghost, but without the Son and His filial feeling towards the Father to remain far from us. The sent gifts aren’t exterior to the Lord’s body, but these gifts come out of the fullness He has elevated Himself to, through death and resurrection. The Ghost comes a bearer of the infinity of the love of the Father towards His Son, for this infinity embraces us too, through the Son, and it is communicated us too, through the transparency of the Son. In the Son’s transparency it is shown, not only to us, the godhead of the Father and His love, but also to the Father are shown the human persons who believe in Christ and who open themselves to the Father, in Christ.” (Stăniloae 2006: 84)	Holy Trinity
84	“Without any doubt, the Holy Ghost makes more efficient the presence of Christ within us, through His more felt work the Ghost comes to the fore, to our feeling, but the Ghost takes the foreground in order to make the presence of Christ even more felt to us. When the sunlight crossing through the	Christ

	<p>clouds, it comes to the fore, it doesn't come only for itself, but in order to make clearer the visible things. In addition to this, Christ stays further at the basis of the more felt work of the Ghost. The Ghost comes within us through Christ's transparency. Through this transparency the active infinity of Christ's love has entered in communication with us. "He will take out of Mine"(Jn. 16: 14), said Christ; the Ghost will take not out of a Christ Who has remained far and passive, not from an impersonal repository gathered by Christ, but out of Christ Who continues to be active, together-active with the Holy Ghost, bringing the godlike powers through the transparent body of Christ, for these powers are no longer impeded to be communicated to us through a not-fully transparent effort, as the effort from before Resurrection." (Stăniloae 2006: 84)</p>	
84	<p>"The holy Ghost comes to the fore of the work, for our sensitiveness, and because in Christ's fully spiritualized body there is the Holy Ghost as Person full of loving initiative, so as He is in Christ, as God, from eternity. But this Ghost's initiative as Person, it makes Christ as Person more obvious to us, and therefore full of initiative and power. Thus, the Ghost communicates to us out of Christ, as Person, He makes Christ, in the same time, fully obvious as Person, and the Ghost makes communicable, in a more accentuated manner, the power of Christ Himself. Now the Holy Ghost is entering within us with His integral presence, due to the fact that the</p>	Personalism

	human body of the Lord – a ring out of our humanity – it has become fully transparent to the godlike infinity which is directed towards us.” (Stăniloae 2006: 84)	
84	“Just through this the Ghost can reveal Himself, to us, as Hypostasis too, namely in an especially accentuated and sensitive mode, in the spiritual meaning of the word, like it fits Him; in a mode the Ghost couldn’t show Himself before Christ and not even before the death, the resurrection, and the Ascent of Christ with the body to heavens. This is because the Ghost cannot fully enter except a body and that body must have become fully spiritualized and transparent. But this means that now Christ Himself is showing the Ghost as Hypostasis, as before the Resurrection the Ghost was co-working with Christ, in order to show the Son more clearly, as divine hypostasis through embodiment and through the deeds Christ was committing, inclusively by enduring the death and especially through resurrection. One can say that, on the measure Christ was making His Hypostasis increasingly clearer, the Ghost was becoming, as Hypostasis, clearer too.” (Stăniloae 2006: 84)	Holy Trinity
85	“The Ghost comes as Hypostasis, for in His plenitude of Hypostasis, He has placed, in Himself, in the ascended body of the Lord. The Ghost as Hypostasis could show, on Himself, to us, only in the body of Christ that has become fully transparent to the infinite and fully intensive depths of God, in the work of these depths towards us. Only in quality of	Holy Trinity

	<p>Hypostasis the Ghost makes felt, with the whole power, the presence of His godlike work. The not-fully transparent presence of the Ghost in Christ, from before resurrection, was due to the fact that the body of Christ was at its turn not-fully transparent in the conditions of the terrestrial existence. The full transparence of the Ghost through the Lord's body after resurrection, it is due to a spiritualization of the body of the Lord, which makes Christ as Hypostasis more felt too, more felt in the intensity of His work. That's why the full transparency of the Ghost is, in the same time, a much increased spiritual transparency and intensity of Christ's presence." (Stăniloae 2006: 85)</p>	
85	<p>"We must not reckon that the Holy Ghost and Christ successively pass from the foreground on the second plan, or in the role of being environment for the other one. During the Christ's life on earth, the Ghost wasn't fully revealed as God, with the accentuated intensity of His work, and that's why neither Christ was fully revealing, on Himself, as godlike hypostasis. After Ascent, through the full showing of the Ghost, is known in an increased also Christ as God; or Christ fully reveals Himself as godlike Hypostasis by the fact that Christ reveals Himself through the Ghost, or the Ghost Himself can reveal Himself as hypostasis." (Stăniloae 2006: 85)</p>	Holy Trinity
85	<p>"The Holy Ghost showed, on Himself, on Pentecost, at the beginning of His irradiation out of the humanity of Christ, in</p>	Holy Trinity

	some more sensitive manner, on one hand in order to convince the Apostles and the people who didn't belong to the Church, of this beginning of His irradiation; on the other hand, because still Christ didn't irradiate then, but incompletely, in people as godlike hypostasis. From this point of view one can say that, through the descent of the Holy Ghost, the Church it was concretely brought to existence, for Christ descended, for the first time, within hearts." (Stăniloae 2006: 85)	
85	<p>"But the Ghost remains forever in this irradiation. The expression "The Holy Ghost remains within Church" doesn't oppose to this irradiation. The expression is true only in the sense that the Lord Himself, by being as man on the godlike throne, together with the Father, He is, in the same time, in the hearts of the ones who believe, and in communion amongst them, namely within Church, and so, the Holy Ghost by irradiating out of Christ, the Ghost also irradiates out of Church where Christ is dwelling. But, given the fact that Christ is on the godlike throne too, and Christ comes also from there in the ones who receive the faith or who have the faith and develop it through deeds, and He comes richer in the ones who advance in their faith, the Ghost comes, though, from beyond the Church too, or from beyond the intimacy of the believers' communion. That's why, on one hand the Church has the Holy Ghost continuously, though, on the other hand, the Church continuously asks for Him. For the</p>	Church

	Church has the Holy Ghost, the Church asks for Him, for the Ghost gives the Church power to ask for Him in prayer, in order to come even more (Rom. 8: 26)” (Stăniloae 2006: 85)	
85	“Thus the Church came to existence and it is being maintained in Christ by the holy Ghost, Who descended on Pentecost and Who has remained within Church, but Who also is continuously coming within Church, by being asked for through prayer and through avoiding the sins, likewise Christ remains and increases within Church, through believers’ prayer and sins avoidance too. Being the One Who remains, the Ghost isn’t static though; neither Christ is static too, being the One Who remains. One cannot say that only in their coming is their movement shown and it is shown the Church’s being elevated more fully in Them. Where the Holy Ghost and Christ are, there isn’t lack of life. The Holy Ghost and Christ always urge the hearts to ask for Them to come more. The embraced ones aren’t static in their embracing, but just in the embracing there is the impulse to embrace one another even tighter. Only where somebody no longer lives his faith, the remaining of the Ghost and of Christ it has a static character. But in this case the remaining is rather virtuality than a living and actual fact.” (Stăniloae 2006: 85)	Church
85-86	“The Ghost and Christ, Who remain within Church and within believers, They aren’t static for the reason too that they aren’t impersonal powers, but They are Persons. And the Persons are always in movement, They always want to	Church

	<p>communicate more, on Themselves. The godlike Persons are coming, since the beginning, by Their will, and They are remaining and They are coming in the same time, in order to maintain the living communion and in order to increase this communion, for which They must prepare and open, on themselves, also the ones the godlike Person are coming to, and who must ask for and want an increased coming of Theirs. Even the first coming of the Ghost, His “descent” by excellence, happened upon the Apostles who were persevering in prayer (Acts 1: 14), of course on the basis too of a partial possession of the Ghost Who, by remaining within the Apostles, he was urging them to ask for Him even more. Thus, the Church is essentially tied both to the initial descent of the Holy Ghost, and to the continuous descending of the Holy Ghost as Hypostasis within the human beings. And through the presence of the Ghost as Hypostasis, we understand, as we said before, an especially intense, obvious, and rich presence of the Ghost; Christ is present too, equally obvious, intense, and rich, namely hypostatically.” (Stăniloae 2006: 85-86)</p>	
86	<p>“The Ghost has descended and has given existence to the Church, and He remains within the Church, maintaining the Church, for our human nature has been elevated on the godlike throne, or it has totally penetrated and made transparent by the Hypostasis of the Logos. As such, the Church has been filled up with the Ghost as Hypostasis</p>	Church

	consequently to the death endured by Christ and to His Resurrection; and through these two ones, the Church has become especially penetrating within our being.” (Stăniloae 2006: 86)	
86	“The Hypostatical Ghost descended in flame of fire upon all Apostles, showing thus the Christ’s will to extend the godlike power and the holiness of His human nature upon the whole human creation “in order to reconcile with Himself the whole divided world”.” (Stăniloae 2006: 86)	Holy Ghost
86	“The human nature assumed by Christ it isn’t that one of a human hypostasis, which can be closed and individualistically used, but it is the human nature of God-the Word, the Hypostasis out of which derive, and towards which tend to come back the rationalities of the whole creation. (...) As such, also the Ghost’s Hypostasis united with Christ in the Christ’s human nature too, He can be extended within the whole humanity. The Christ’s human nature has become the more capable to comprise the whole creation after Resurrection and Ascent, as in this spiritualized state Christ’s human nature has been opened to the godlike infinity which wants to overflow with its love upon all of us, and within all of us, and to gather us in a unity with God and amongst us. The one who opens himself to the godlike infinity in Christ, by participating to this infinity, he cannot avoid tending to unite on himself with all the others in this love he is being filled up with.” (Stăniloae 2006: 86)	Christ

86	<p>“The descent of the Holy Ghost in flames of fire doesn’t show only the Christ’s will to comprise in the Church, namely in His love, the whole world unified in this love, but it shows also His will that in this unity to be maintained the identity of each person. (...) The Logos out of which derived the rationalities of all the people, He wanted to reconcile them not only in Himself as Unitary Rationality, but also into the Ghost as godlike love and power.” (Stăniloae 2006: 86)</p>	Holy Ghost
86-87	<p>“The salvation work of which foundation had been laid down in the human nature of Christ, it is being brought to fulfillment in the form of the Church, which is our form of union with God and amongst us. Only in the harmony amongst the human beings into God, it is shown the fact that the human being have deserted the egotism as general image of the sin, or of the limitation in themselves as narrow monads. That’s why the salvation state equals with the churchly appurtenance, or to the concentrating of the saved ones within Church, with the common participation to the Christ’s body, for His body has been elevated above any preoccupation with the Self through the permanent state of sacrifice in Him. On the basis of His divine Hypostasis and of His state of sacrifice, Christ wants and He can gather everybody, by extending Himself within them through the Holy Ghost, Who imprints to the people the same sacrificial disposition out of the body of Christ.” (Stăniloae 2006: 87)</p>	Church
87	<p>“The fact that the Holy Ghost appeared in flames of fire upon</p>	Church

	all the Apostles, it shows that the ghost isn't really present except in the Church's community, or where the Church is." (Stăniloae 2006: 87)	
87	<p>"But the Holy Ghost didn't descent only as flames of fire, but also accompanied "by a storm roar, which filled up the whole house the Apostles were staying in" (Acts 2: 2), "together with the women, with Mary, the mother of Jesus, and with His brothers" (Acts 1: 4). Through this it is indicated the power the first members of the Church were filled up with. Then a new reality was given birth within world. And as any new reality if born out of a new reality it bears within, the Church was coming to existence out of a new power from heavens, out of the infinite power of the godlike love, which the Church has been bearing it ever since, or out of which the Church has been sipping without exhausting it, and the Church has been communicating that heavenly power to the world. Thos days was established a human community having the embodied Son of God as its foundation, through Whom the world is being communicated the endless love of God; it was coming to existence the reality of a communion which has never exhausted its powers for it has always sipping those powers from the infinity of God, through the human body of the divine Hypostasis. It was a reality or a communion which represented "the heavens on earth", the embodied Word dwelling within Church with His continuously deifying and unifying power." (Stăniloae 2006: 87)</p>	Church

<b>B</b>		
<b>The Theandric Constitution of the Church</b>		
<b>1. Christ and the Humanity United with Him and in Him</b>		
<b>a. The Church, the Mysterious Body of Christ. Christ, the Church's Head.</b>		
87	<p>“The Church is the union of everything that exists, or it is destined to comprise all that exists: God and creation. The Church is the accomplishing of the eternal plan of God: the all-unity. Within Church is the eternal and the temporal - the last one is destined to be overwhelmed by eternity; within Church is the uncreated and the created – the last one is destined to be overwhelmed by the uncreated, namely to be deified; within Church is the spiritual of all categories and the matter – the last one is destined to be spiritualized; within Church is the heaven and the earth penetrated by heavens; within Church is the spatial and the not-spatial; within Church is <i>me</i> and <i>you</i>, <i>me</i> and <i>us</i>, <i>us</i> and <i>you</i>, united in a divine “You”, or in direct dialogical relation with Him. <i>The Church is a human communitarian me in Christ as <b>You</b></i>, but, in the same time, the Church's Me is Christ. The Church is the <i>I</i> of the prayer of all the conscious beings: terrestrials, angels, and saints, the prayer having in this sense a unifying role. In Church, in me and for me, all the members pray for me and I pray for all of them. Within Church all the things are united but not-confounded in this union. The Church is the body of Christ and as such it is united with Him and distinct from Him. <i>The Church is the immanent having in itself the</i></p>	Church

	<i>transcendent, namely the Trinitarian community of Persons full of endless love towards the world, maintaining within world a continuous movement of self-transcending by love.” (Stăniloae 2006: 87)</i>	
87	“The Church has a theandric constitution. The Church’s content consists of Christ, the One united, according to His godlike nature, with the Father and with the Holy Ghost, and united, according to His human nature, with us. Being comprised in the embodied Hypostasis of Christ, the Church can be called Christ, meaning the Christ extended in humanity.” (Stăniloae 2006: 87)	Church
88	“The two factors, Christ and the humanity, they are so united within Church, so that within Church one of them cannot be seen without another and one cannot speak about one without speaking about another. About Christ we say that He is the Head of the Church, and about Church we say that is body to Christ. Christ has within Church the position as head, as foundation, as source of infinite life. Any speaking about one implies the speaking about another, and vice versa. We still speak about one of them at the time, when we try to highlight the special position each of the two factors has in this unity. The special position Christ has within Church, it mainly consists in His quality as head, of factor Who unites the believers in Himself as they would be a body, and in His quality as model and as source of power according to which the Church orients itself and is being filled up with Him and it	Church

	is imprinted with Him, the Church becoming in Christ's image." (Stăniloae 2006: 88)	
88	"While the Holy Ghost hasn't assumed the human nature as His image, and therefore the Holy Ghost cannot be considered as man's model, Christ, by assuming the human nature as His image, He is thought as a model of the man. But the man cannot become, in an actual manner, a full image of Christ without the work of the Holy Ghost, or without the help from the Holy Ghost." (Stăniloae 2006: 88)	Holy Trinity
88	"Christ has become the Head of the Church by the fact that the divine Hypostasis has assumed the human image, the first fruit of our nature, by taking as man a central position amongst people. But this position becomes efficient only for He can communicate, through the Ghost, in human form, the godlike power, and He can make us to be imprinted by Him as by the true man's model, as by the deified man. But Christ is Head of the Church also by the fact that He has elevated this first fruit to the state of sacrifice, a state superior to any egotistic preoccupation, and to the state of Resurrection, making possible to exist by this the two state imprinted in a combined mode in His body, in order to communicate us too, the power of inappropriate them, or to elevate our humanity to those two states. And this means elevating our humanity in the union with the infinity of God as Person, because only through sacrifice, by surrendering, on ourselves, to God, we tear down the walls which close us in our limitation and we	Church

	enter the full communion with God and with our fellow humans.” (Stăniloae 2006: 88)	
88	<p>“Saint Apostle Paul directly called Christ as Head of the Church: “Christ is the head of the Church’s body” (I Col. 1: 24, 18). “He submitted everything under His feet, and He has given Him, above all, as Head to the Church, which is His body, the fulfillment of the One Who fulfills everything in everybody” (Ephes. 1: 22-23). Or: “Let’s increase in all things in Him, Who is the Head of the Church, in Christ, out of Whom every well composed and well finished and nourished through all the connection, it does, by the work fitted to any limb, its growing up as body” (Ephes. 4: 15-16). Or: “The man is head to the woman as also Christ is Head to the Church, His body, whom He is savior” (Ephes. 5: 23). In the Epistle towards Colossians (Col. 2: 18-19), Saint Apostles Paul urges the Christians not to let themselves be deceived by the ones who draw them towards enslaving inferior powers: “instead of belonging powerfully to the Head from Whom each body is being nourished and well composed and it makes his growing up from God”, to the Head they receive from, the power of growing up in freedom and union. In other places, the same Saint Paul, without directly naming Christ “Head” of the Church, he said this indirectly through the fact that he calls the Church as “the body of Christ”(Rom. 12: 4-8; I Cor. 6: 15-16, 10-17; 12: 12-27; Ephes. 1: 22-23; 4: 15-16; 5: 23; Col. 18-19). By naming Christ as “Head of the Church”, Saint</p>	Church

	Apostle Paul specifies by this that the body is being fulfilled, it is being nourished in its growing up and harmonization, and it is saved in Christ. (...) In “Christ as Head” it is open the horizon of the infinity of God and, through Him, the Church’s body receives power of life and of unifying love out of this infinity.” (Stăniloae 2006: 88)	
89	“Saint Apostle Paul shows Christ to us as Head of the Church by the fact that through Christ, the Church is being structured as a harmonious whole, within which, each limb accomplishes the work that corresponds to him (Ephes. 4: 15-16; Col. 2: 18-19; Ephes. 2: 21).” (Stăniloae 2006: 89)	Church
89	“The unmediated connection or relation each believer has with Christ, but only within the frame of His unique body, it also united the believers with one another. On the other hand, this unmediated connection with Christ, God Who has become man, it makes the people too, victorious over all the powers and the impulses which would attract them downwards and which would keep them locked up in their egotism and in the immanent horizon of the death and of the corruptibility. This fact makes easier to them, at its turn, the together-union in the infinite and free ambience of the Ghost or of the loving communion of the Holy Trinity.” (Stăniloae 2006: 89)	Holy Trinity
<b>b. The Foundation of the Church – the Embodied Son of God</b>		
89	“The Holy Fathers developed the teaching that Christ is the Head of the Church, by founding this teaching on the fact	Church

	that through embodiment He has assumed the first fruit of our human nature; then, this teaching is founded on the fact that Christ has accepted the state of sacrifice and He has overcome the death, being able to communicate us, out of His state of sacrifice, the power to overcome the egotism from within us and to virtually be imparted with His Resurrection, liberating us, even from now, from the limitation of the egotism and of the corruptibility laws, and by placing us in connection with the infinite and free life being in the body of Christ.” (Stăniloae 2006: 89)	
89	“Through the embodiment of the Son of God as man, it has been constituted the hypostasis, which has become the fundamental Hypostasis of the entire mankind, of the entire creation brought to the state of “new creation”, which is being continuously renewed out of the infinite and not-withered life of the embodied Word.” (Stăniloae 2006: 89)	Christ
89	“But, the Holy Fathers didn’t consider Christ as Head of the Church separately through Embodiment, or through Crucifixion, or through Resurrection, but through all of these connected to one another. Through Embodiment Christ had laid down only the first foundation of the Church, by taking upon Himself the “first fruit” of our humanity. The body he has assumed, it becomes the full foundation of the Church, for it is passed through death and through resurrection. Only thus His body is the source from where flows within us the power of dying to the sin and of resurrecting; only thus, His	Christ

	body become fully spiritualized and transparent to the infinite godlike life, it becomes the environment we too are receiving this life through. Considering each of these deeds through which Christ becomes the Head, and the foundation, and the source of life of the Church, each time the Holy Father concretely declare Christ as the Church's Head, they understood Christ as the One Who has passed with His body through all these moments and Who has elevated His body to this state of full spiritualization and transparency to the godlike life." (Stăniloae 2006: 89)	
89	"In order to be Head of the Church, Christ must have something in common with the people who constitute His body. But in the same time, Christ must have the special position as head, namely He must have something special different from all the ones who constitute His body. This special something is His godhead. Christ is by this, Head that sees incomparably further than any man can see by his human mind, and therefore Christ can communicate to His Church incomparably greater a light and a life, than the head of the man can communicate to his human body. Christ, in quality of Head, He is open to the infinite light and life, and he communicated these one to His Church. Through His quality as God, but also through the quality of His resurrected body, Christ is the Head, by excellence, of the entire creation, being elevated above all human and created things, not having above Himself any other head. But Christ is especially the	Christ

	head of the humanity gathered within Him, for He has made, on Himself, man too, and for He has resurrected.” (Stăniloae 2006: 89)	
89-90	“In order to be able to make, on Himself, as Head of the mankind, by becoming man and by putting, on Himself, in organic connection with the mankind, aiming to communicate to the mankind, without difficulty, the infinite godlike life, the Son of God must have something in Himself which makes Him appropriate to this. But also the mankind must have something in itself which to make the humanity able for the Son of God to become man and by this to become the mankind’s Head, a Head that communicated to the mankind the infinite godlike light and life.” (Stăniloae 2006: 89-90)	Christ
90	“The Word of God must have something in Himself that makes His appropriate for the opening, in Himself, the infinite horizons of the godlike life, and the human must have something in itself in order to be able to know in the Word of God these horizons and to be able to be imparted with them. The Son of God must be able to communicate the infinite godlike light and life in human forms, namely to make our humanity as His own, without abolishing it in Himself and without our humanity to remain locked up towards the infinite godlike light and life. This adequacy of God-the Word to the mankind and of the mankind to God-the Word, it stood firstly at the basis of the union of two natures in the Person of God-the Words.” (Stăniloae 2006: 90)	Christ

90	<p>“The human body has in itself a unitary rationality corresponding to the rationality placed in the man’s head. But the rationality of the man’s head imprints, or shapes, according to itself, the body’s rationality. Then the head gives the entire body an orientation, a light which is projected around the body and much further. The entire body can move itself, thus, in the light in which the head it moves.” (Stăniloae 2006: 90)</p>	Human Body
90	<p>“Between the Hypostasis of the Word of Christ and the body assumed by Him, and between the embodied Christ and the mankind’s body, between Christ the Head and the Church’s Body, there is an infinitely greater difference, but there is an adequacy too, and due to it the Son of God can frame, on Himself, into the mankind, but by doing so, He frames the mankind in Himself and he opens to the mankind the infinite horizons of light and life of the godhead, giving the mankind the possibility of moving in these horizons and of living out of them.” (Stăniloae 2006: 90)</p>	Mankind
90	<p>“By assuming the humanity as His image, the godlike Logos makes the humanity increasingly fuller similar to Himself, and then, by becoming the Head of the Church, this humanity of His is being imprinted in each Church’s limb as model of Him, by making the quality of image of each limb to become increasingly more as Him. But He does this on the measure each limb strives to become increasingly more like the embodied Word.” (Stăniloae 2006: 90)</p>	Christ

91	<p>“Christ is the Pantocrator of the Church in a sense that is special comparatively to that one that He is the Pantocrator of the creation. Christ maintains the Church in Himself like a unitary body, as a unity, but not like an impersonal unity, for he stays in an unmediated dialogue with each Church’s limb, and by this He keeps every limb in connection with all the other limbs. Thus, by staying in a dialogue with the entire Church understood as symphonic partner in this dialogue, Christ dwells, thus, in a living mode, in this house of Him, but in this house is placed as person each believer as an intelligible stone, and on this way Christ continuously is being harmonizing the building and he keeps it alive.” (Stăniloae 2006: 91)</p>	Christ
91	<p>“The mankind itself is created as a body, partially in order to be fully accomplished in its quality as body. The mankind is a dialogic body ever before being gathered in Christ, but it has become a much more symphonic body after has been gathered in Christ. This is because, without having a Head, which to be, on one hand, a head from amongst its members and, on the other hand, to be a superior Head of the mankind – the absolute Head – the mankind is unable to fully actualize its quality of body, because the limbs it is composed of, by being equal, they do not easily accept the unity under a head raised from amongst them, for no one can open to them a horizon which to be above them, and no one elevates them to such a horizon and no one places them in connection with the</p>	Man / Mankind

	powers of infinite life.” (Stăniloae 2006: 90)	
91	<p>“Assembled under Christ-the Head, the human heads or persons do not lose this quality of theirs for their human nature as much as it composes their persons, for out of mankind’s Head from the divine-human Person – Who is Christ – they receive the light and the power of being fully accomplished heads or persons, who participate to the light of the supreme Head, and who assume the leading of their own beings, according to the received light. They are called to by in this mode, equal heads to Christ by grace, or together-Christ, enjoying full freedom in the relation of love with Him, without breaking the unity amongst them and by finding, in the same time, in Christ, the harmony of a fully accomplished body of Him. This is for all the things recognize Him as the unique source of the light from above them, which they can be elevated in.” (Stăniloae 2006: 91)</p>	Christ
91	<p>“In the Byzantine painting there is an icon presenting the persons who reached in Paradise as being together in the bosom of Abraham. The head of Abraham, which is represented as higher than everybody’s, and under which all the persons are gathered together, it doesn’t annul the other persons’ heads as being distinct. Abraham is head to all the ones who believe for He was the first who knew God as Person, and he believed in Him and in the promise of the future salvation in Christ. Abraham was the first to see higher and further, and who saw, even if from distance, the infinite</p>	Icon

	<p>horizons in Christ. In this sense, other people too, they can be heads for others, by their higher understanding and by their greater love for God and for people. But all such people are only types of the true Head, of the supreme Head, Who is Christ. This is for Christ sees higher than anyone, He sees and He has in Himself the godlike infinity, and he leads us to the Kingdom of Heavens. “In His light we will see light” (Hebr. 2: 10).” (Stăniloae 2006: 91)</p>	
91	<p>“Having Christ as Head, and being thus constituted as Church, the mankind had by Him the ultimate transcendence in intimate connection with itself, as living and loving Hypostasis of the mankind; the mankind can transcend on itself, being helped by this fundamental Hypostasis, though being a Hypostasis descended amongst the human hypostases; the mankind is through Christ in an endless transcending.” (Stăniloae 2006: 91)</p>	Man / Mankind
91	<p>“The Church lives out of another life than the life of the natural mankind, though the last one isn’t abolished, but it is imprinted with the Ghost of the deified body of Christ; better said, the mankind is open to the godlike infinity from Christ’s body and partaker to it.” (Stăniloae 2006: 91)</p>	Man / Mankind
92	<p>“The glory the Church is full of, it coincides to the full achieving of the quality as sons of God, by the Church’s members, a quality that means the most intimate communion with the Father. This quality consists not only in seeing, but also in being imparted with the glory of Son has, as the</p>	Christ

	Embodied Word of God, as man. This is for Christ by being in organic connection with His body His glory is being spread upon His whole body. But the state as sons it is obtained through a transcending above the natural and limited life, in the light of the infinite life of God, in the intimacy of the filial relation with Him. And in this state, one advances continuously, and one advances even during the time of one's earthly life towards resurrection and incorruptibility.” (Stăniloae 2006: 92)	
<b>c. The Church Imprinted with the Sacrifice of Christ. The Relation with the Father</b>		
92	“The Embodiment alone, it doesn't make Christ the full Head of the saved mankind and on the basis of the embodiment alone, Christ doesn't bring the mankind to it full glory yet. This is because of the humanity He has assumed through embodiment still doesn't have all the features through which He can be a real Heads and through which He can dwell within us, filling us up with His light and with His power of leading us towards the incorruptible and eternal life in God and of bringing us in it.” (Stăniloae 2006: 92)	Christ
92	“Through embodiment, the Word of God has done only the act of repositioning Himself in the position of head of mankind, for salvation. It is necessary the assumed human nature to contribute too, to the walking on a road and to fulfilling some acts through which the embodied Word to make His human nature capable of performing this role of His, as Head, as man in report with the mankind. Our salvation will be done only if	Christ

	<p>we freely walk, under the leadership of Head-Christ, a road similar to the one our first fruit has walked in Him in order to reach the state of the full deification. Only thus the nature He assumed was able to rejoice the whole transcending above itself in God, a transcending the godlike Hypostasis – in Whom it has been assumed – could offered to it, and only if we do us likewise, out of the power concentrated in Christ’s humanity, we will be able to be elevated, in a real mode, towards the participation to what the Head-Christ can provide us: the infinity of the godlike life and the freedom in it.” (Stăniloae 2006: 92)</p>	
92	<p>“The effort of the human nature in Christ makes our effort within Church possible, and it is exemplary to it. It is the same effort towards liberty in the infinite life of the free relation with God, for getting out from the slavery of the corruption brought by passions. And only by this, Christ can actualize the whole His efficiency as Head of the Church, as Head of ours, Who leads us towards the life of free relation in union with the infinite God.” (Stăniloae 2006: 92)</p>	Church
92	<p><i>“The human nature in Christ had to overcome through an obedience that was consummate and loving of His godlike will, a will that is one with the will of the Father, or through conforming to the Father’s will and enduring the death on cross, the enslaving affects which entered the human nature by sin as equally numerous weaknesses, and the death as ultimate consequence of theirs, being thus opened, to the</i></p>	Christ

	unimpeded sight, the infinite horizon of the Godhead, and being opened the participation to that horizon and to the life from within it, which is a state obtained through Resurrection.” (Stăniloae 2006: 92)	
92	“Christ keeps His humanity fully open to the infinity of God, through its state of sacrifice, and He will communicate to us too, within Church, this state, if we open ourselves at our turn, to the horizons His humanity has been elevated in. Saint Cyril of Alexandria insisted upon this fact, saying that only if we impropriate to ourselves the Christ’s state of sacrifice we will be able to enter at the Father too.” (Stăniloae 2006: 92)	Christ
92	“Only in the state of good fragrance of this sacrifice we are well pleasant to God, namely only by renouncing to ourselves we can accomplish the relation of endless love with God Who is endless in love.” (Stăniloae 2006: 92)	Love
92-93	“In the state of sacrifice we are being cleaned of sins, being imparted with Christ’s sacrifice, namely we go out of passions’ slavery, which narrows us, and we gain the liberty in the relation of the endless love with God, Whom we surrender ourselves, being imparted with the analogue surrender of Christ.” (Stăniloae 2006: 92-93)	Love
93	“We, by bringing on ourselves sacrifice into Christ, or by renouncing to the egotism that limits us, we place ourselves in relation of consummate peace and love or in a relation of opening to God-the Father, we open ourselves through love to	Tropes: Metaphor

	<p>His loving infinity, like His embodied Son has done. Through this we are sanctified. And this takes place within Church, in the ambiance of the believers' communion with the sacrificed Christ, and amongst themselves. And within Church we achieve into Christ the state of sacrifice or the state of His surrender towards the Father, the state of openness towards <b>the One out of Who eternally start the waves of the endless life and love.</b> The Father objectively opens the entrance to Him, to the loving relation with Him, but, at our turn, we must subjectively remove the impediments on the road of getting closer to God, impediments which close us to ourselves.” (Stăniloae 2006: 93)</p>	
93	<p>“Due to the fact that all the Church’s members bring this sacrifice out of Christ’s power, or in the community of all of them with God, or due to the fact that the Church itself does that, the Church lives in the relations of the infinite love of the Trinitarian Persons. The Church has Christ as Head – through Whom the Church is brought to and it advances into that life; the Church has the Holy Ghost as animator soul; and the Church brings, on itself, sacrifice to the Father, in a transcending towards this ultimate source, source of the endless life and love, as Person, of Church’s existence, for the Father is source of the other two godlike Persons and He is source of the will of creating and saving the world.” (Stăniloae 2006: 93)</p>	
93	<p>“Our sacrifice, as renunciation to sins – which are the various</p>	Church

	forms of the egotism -, it takes the form of the virtues. That's why the Church is the place the virtues are cultivated in, as openings towards God, in the likeness of Christ, Who is the "being of the virtues", according to Saint Maximos the Confessor." (Stăniloae 2006: 93)	
93	<p>"The Church is a communion of love bathed in the relations of the infinite Trinitarian love. The Church lives in the threefold subjective ocean of the Trinitarian Persons, in this inexhaustible ocean, of this love and life, or in connection with this infinite ocean, giving us to drink out of it... By being virtually gathered into the Son, on the virtue of the fact that He has embodied, on Himself, for His love for people, we are even more gathered through His sacrifice which gives us power for our own sacrifice, for getting out of the limitation of our egotism, and for entering the endless loving relation with God and with our fellow humans. The ones who sanctify, on themselves, by more and fully sacrificing, on themselves, they are closer, in the Christ's body, to His mind and heart; they are more intimately introduced in the infinity of life and power that moves within His body, carried by one of the hypostases of the infinite Trinitarian life and love. By this, they are also more loved by the Father, and they live in their conscience in a more sensed manner the waves of live and of love of the Father, which are overflowed towards the Son and out of the Son, through the Holy Ghost, within our hearts." (Stăniloae 2006: 93)</p>	Church

93	<p>“Within Ghost there blows the Ghost of the love between the Father and the Son, the Son bringing and seeding within people the filial love towards the Father and the feeling of the Father’s love towards the Son and, through the Son, towards the ones who are united with the Son within the Church’s body. The blowing of this love, brought within us by the Ghost, it has created the world and its blowing recreates the world as Church.” (Stăniloae 2006: 93)</p>	Church
93-94	<p>“For He loves us, Christ doesn’t want to stay alone, as sacrifice, before the Father, He doesn’t want to obtain, as man, the Father’s love only for Himself, but also for His brothers into humanity. “Christ remains forever in the Father’s sight. This is for when the First-Born has made, on Himself, like us, then He has entered (as man) the Holy of the Holies (in the intimacy of the Father( through the great and consummate tent, namely in heavens, to show, on Himself, as it has been written, in front of God, for us (Hebr. 9: 24)”. (...) In Christ we have entered and we are entering the infinity of the life and of the love of the God, which spring out of the Father, for this infinity of life and of love, by filling up the humanity of Christ through sacrifice and Resurrection, it has been made accessible to us too, through the sacrifice that bring us to resurrection.” (Stăniloae 2006: 93-94)</p>	Love
94	<p>“We must not die of bloody death, as Christ did. This is because not within us is defeated, as in the mankind’s first fruit, the death. But in our deeds of continuous renunciation</p>	Love

	<p>to sins and of advancing in virtues, as getting out of the egotism's limitation and as openings towards the infinite God, and towards the relation with our fellow humans within Him, He continuously activates our will of no longer living to ourselves – namely the life that leads us towards death – but to live to the immortal God and to our fellow humans, in God. In this active intention it is virtually comprised even the capacity of our physical death for God, and for helping our fellow humans, in order to get ourselves out of the narrowness of the own egotism that leads us towards death, and in order to enter the infinite life and love of God.” (Stăniloae 2006: 94)</p>	
94	<p>“Our sacrifice, by being continuous renunciation to sins, as forms of the egotism, it takes the shape of the virtues and of the continuous advancing in virtues, it takes the shape of loving openness towards God and towards our fellow humans, given the fact that all the virtues are animated by love towards God and towards our fellow humans and the virtues end in a culminant and endless love. As such, our sacrifice or our virtues have a dynamic and uninterrupted character.” (Stăniloae 2006: 94)</p>	Love
94	<p>“By bringing within Church the sacrifice of the virtues, or of our openness towards the infinite God – the Church as “the place” of our openness towards the infinity of God into Christ and towards the unity of the other believers in God – we accomplish by this, concretely, the unity of extended body of</p>	Virtues

	<p>Christ, within which moves the endless love of the Persons of the Holy Trinity, unity to which the Word has laid down a beginning, through embodiment. The virtues are the forms and the degrees of our endless openness towards the Father and towards our fellow humans, through love, into Christ, for into Christ it has been made and eternally remains this openness. We open, on ourselves, to the Father, at the beginning through faith, and then through obedience, through restraint, through patience, through humbleness, all the virtues being degrees of surpassing out limits; the virtues are carries by love and they reach the culminant love, which has no end. But, through all of these we open, on ourselves, also to the infinite of our fellow humans, and we increase in the unity with them, in the infinity of the godlike love, which is put at our disposal into Christ, the Son of God, Who has made, on Himself, available to us, as man.” (Stăniloae 2006: 94)</p>	
<b>d. The Church, Spiritualized through the Ghost of the Resurrected Christ</b>		
94	<p>“The opening of the infinite horizons of the knowledge of the life in Christ – the Head of the Church – it is widened the most through the resurrection and through the ascent of Christ, as man, and through our partial participation to this since the time of our life on earth.” (Stăniloae 2006: 94)</p>	Knowledge
94	<p>“Actually, only the Resurrection and the Ascent make the embodied and crucified Word to extend Himself, through His Holy Ghost, with His body, within the ones who believe and</p>	Christ

	who open themselves, to Him, for he has become from virtual Head, the actual Head of the Church.” (Stăniloae 2006: 94)	
94-95	<p>“Christ’s Resurrection and Ascent with His body, they actualize – by His inhabiting within us – His quality as Head of the Church, the Church coming to existence by this, especially for the Church makes the churchly community to receive in the Head-Christ the beginning of the eternal live and to see the endless perspective of this life with the body, and even to taste something out of it. The Church’s community receives through Resurrection, the perspective and the earnest of the resurrection and of the eternal life. The Church has imprinted the virtuality of the resurrection but not only in the Christ’s body as Person dwelling within Church, but also in the beings of the ones who compose the Church as mysterious body of Christ. This is for their souls are filled up with the power of the Ghost of the Resurrected Christ Who is going to make them capable, at the end of the time, to bring back their bodies to an incorruptible life. Their souls are filled up with the power of the Ghost of Christ, Who is full of the powers of the sacrificed and resurrected body of Christ, through the Church’s Mysteries, through their living animated by the Ghost of the Resurrected Christ and by the power of His resurrected body. And this has an effect also upon their bodies whilst still being alive, and this effect is going to bring their bodies to resurrection at the end of the time.” (Stăniloae 2006: 94-95)</p>	Body

95	<p>“The Ghost of the sacrificed Christ is one with the Ghost of the resurrected Christ, and by receiving Christ’s Ghost in our present life, we receive, in the same time with the power of self-sacrificing, the earnest of the resurrection too. That’s why the Ghost of the sacrificed and resurrected Christ, He brings the ones who impropriate Him, to resurrection. Through the life of sacrifice, upheld by the power of the Ghost of the sacrificed Christ, the believer advance towards their resurrection. Thus, the Church is the “<i>place</i>” where <i>one advances towards resurrection: it is the “laboratory” of the resurrection. The Church has as its main aspect the eschatological aspect.</i> By advancing on the road of the sacrifice, or of the death into Christ, the soul is being filled up with an increasingly greater power upon the body, a power that is going to be manifested in the body’s resurrection. This means that the Church’s members advance towards their spiritualization and by doing this, they advance on the road towards the resurrection with Christ.” (Stăniloae 2006: 95)</p>	Church
95	<p>“Christ’s resurrection highlighted the signification of His life that was obedient until death, as liberation of the man from himself and from the inferior powers, in order to be capable of the endless relation of love with God. Through this, we know that through our life of loving obedience, of sacrifice, or of forgiveness and advancing into virtues, we advance towards resurrection. We know that, by not belonging to this world, or to the sin, we belong to the kingdom of the resurrection. We</p>	Body

	<p>know that by not having lasting stronghold on this earth, on which all the things are destined to death, we have imperishable citizenship in heavens (Hebr. 13: 14; Acts 3: 20). This is for the sacrificed Christ – for He is imprinted in us - He walks the road towards His resurrection within us and towards our resurrection together with Him. <i>The Church is pilgrim towards heavens for Christ is the way to heavens</i> and The One Who travels with the Church and within the Church towards heavens. This doesn't mean that the Church's members aren't active on earth, but their activity doesn't have as sole purpose to sustain the body, like everything would come to an end with their death. But, through their activity, they lay down the foundations of the eternal communion with the Son of God become man, and with their fellow humans. They help other materially too. But by doing this, they want to lay down the foundations of a love which to last eternally. Namely, they do not see only their own and the bodies of others. They do not serve the corruptibility. They do not toil for something that is being corrupted, as the Danaids by pouring water in a bottomless barrel.” (Stăniloae 2006: 95)</p>	
95-96	<p>“Being within Church - or into Christ – the believers do not remain, through death, forever on earth, but the Church leads them to the eternal life. Dying, they still remain into Christ. <i>For their death neither is full nor definitive</i>, but they remain with their soul for the future life, and there are going to be resurrected with their body, into Christ, given the fact</p>	Church

	<p>that <i>their souls in the life to come are into the resurrected with the body Christ</i>. That's why the Church's members do not live like ones who have no hope (I Thess. 4: 13), for Christ, as the godlike Hypostasis of the Church, embodied and resurrected, He doesn't carry the Church in Himself in order to let the Church's limbs on earth at the end of their lives; but Christ brings them firstly with their souls, and then with their bodies, to the eternal life, to the communion of the endless Trinitarian life, within which there is Christ Himself as man. Christ, the embodied, crucified, and resurrected Son of God, He is the eternal Hypostasis of the ones who travel into Him – or into Church -, on earth, through faith and through virtues, the road He walked Himself, during His life of earth. And they know they are going to be resurrected, and they even anticipatorily participate in their soul and body, as limb of the Christ's resurrected body, to the resurrection and to the eternal life into Christ. Christ makes Himself transparent to them; He partially gives Himself to them, as the resurrected Christ, just through the Cross they bear during this life, together with Him.” (Stăniloae 2006: 95-96)</p>	
96	<p>“This earnest consists in the beginning of the believers spiritualization, which isn't done without Cross, but neither without the Ghost; In the beginning of accomplishing a transparency through which the believers see the Christ's infinite life, and they are imparted with this life. This comes out of the resurrected, spiritualized, and totally become</p>	Church

	<p>subject body of the Savior, out of the relation with Christ which has reached a great intensity due to this accentuate manner in which their bodies have been spiritualized and have become subjects. Only for the Church is such a body composed of such limbs on their way to spiritualization, the resurrected Christ deigns to inhabit the Church, or He does this only in order this spiritualization to take place - and the Church is to Him an adequate dwelling place, or a dwelling place on the way to become adequate to Him. This is for only through such a body the presence and the glory of Christ can become transparent.” (Stăniloae 2006: 96)</p>	
96	<p>“This spiritualization means, in the same time, the liberation, or the power of the liberation from the enslaving passions and from a law of a nature which was leading to the definitive corruption of the body. But it also means the filial intimacy with the Father. The godlike Paul said too: “For you haven’t taken Ghost of slavery towards fear, but Ghost of adoption, into which we shout out: “Abba, Father!” (Rom. 8: 15). (...) Being spiritualized, we can see with our uncovered eyes the glory of the spiritualized Christ, namely we can see Him transparent in some people, or within Church, ourselves being transparent to Christ. “And the Lord is the Ghost. And where the Lord’s Ghost is, there is freedom. That’s why all of us, as that one said too, with the uncovered face (transparent, o. n.) mirroring the Lord’s face we are being transformed from glory to glory, as from the Lord’s Ghost.” (II Cor. 3: 14-18).”</p>	Adoption

	(Stăniloae 2006: 96)	
96	<p>“The Church, and within the Church each limb of it, it is thus the burning pyre, but not-consumed by the inexhaustible fire of the love brought to the people, in the Christ’s humanity. This is for the resurrected Christ illuminated out of Church and He sets the Church endlessly in fire, but this fire doesn’t consume it, as it does with His nature too. (...) Christ shines with the gentle rays of the love, giving us courage to come close to Him, to enter the relation of love with Him, despite this love being endless – or might be just because of that.” (Stăniloae 2006: 96)</p>	Church
96	<p>“Carried by Christ, the community of the ones who are united with Him, it lives in the warmth of His love and light, in the light of His love for the believers who are into Him, and in the light of their love for Him and for each other. This is a life from on another plan, on the plan of the endless and all-luminous godlike life.” (Stăniloae 2006: 96)</p>	Church
<b>2. The Threefold Ministration of Christ within Church. The General Priesthood of Any Baptized Person and the Ministering Priesthood of the Church</b>		
<b>a. Christ’s Priesthood within Church</b>		
96-97	<p>“The Church is being maintained and it is advancing on the plan of the life which is being nourished out of the holiness, out of the godhead, and out of the Resurrection of Christ. But this is, not only for the Church has within itself the divine embodied hypostasis – and therefore as hypostatized body into God -, sacrificed and resurrected once for everybody,</p>	Christ

	<p>irradiating out of it the power of sacrifice and the power of advancing towards resurrection; and also for our Lord Jesus Christ continues to be in the Church the Hierarch Who offers Himself as sacrifice in continuation. Christ is the Teacher Who propagates the teaching about Himself and about the salvation in Himself, and our leader towards salvation. Christ, after exercising His threefold ministration before He has brought His Church to existence, now he is exercising this ministration in His Church. He is not the Head of the Church only because he is the divine Hypostasis of the humanity and only because He maintains Himself within people with His sacrificed, resurrected, and elevated body, but also because He continues to exercise and to uphold within Church His three savior ministrations within Church. To His quality of Head it belongs also the fact that he leads us, he lightens us, and He offers Himself, in continuation, as sacrifice, in order to lead us throughout all of these, through knowledge and through the life of sacrifice, towards resurrection and towards the eternal life in Him.” (Stăniloae 2006: 96-97)</p>	
97	<p>“Christ, as divine Hypostasis bearing our sacrificed and resurrected humanity, He doesn’t remain passive within Church, but He is exercising His work as Teacher, as Hierarch, and as Emperor. In this threefold ministration, He doesn’t have the Church as an object, but He addressed Himself to the Church as to a free partner, who is called to freedom and to imperishable love. In quality of Christ’s</p>	Christ

	<p>partner, on one hand, the Church receives His teaching, sacrifice, and leadership, and on the other hand, the Church answers them freely and positively, as to a call, by teaching, by sacrificing Itself, and by leading, or by participating to Christ's ministrations of Teacher, Hierarch, and Emperor. Through the continuation of His threefold ministration within Church, Christ maintains with the Church and with each limb of the Church, a progressive dialogue, within which neither Him nor the Church, neither the Church's limbs are in a passive state. This is the meaning of the imperial priesthood of the believers who are called to herald the good things of Christ and to avoid the bodily lusts (I Pt. 1: 6-11; I Jn. 2: 20)</p>	
97	<p>"Christ's body, at its turn composed of heads, it is filled up with the light that comes from the supreme Head, and it spreads this light, for it passes this light to Christ's limbs and to other people, who are elevated by participating Christ's sacrifice and teaching, to a sacrificial life of all the limbs, towards God and towards each other. The Church obeys Christ's leadership and it impropriates His leadership, and the Church leads, in the same time, Its limbs – the human persons - , and those ones lead one another and they teach one another and they urge one another towards sacrifice. As Christ is active in these ministrations, so it is active the Church too, in imparting them. Christ could remained passive, only when His teaching, sacrifice, and leadership</p>	Christ

	<p>would have been possible to be detached from His Person, as it happens in some measure where Christ is given a deputy, or where each member of the Church reckons that he can learn and he can lead on himself, in a mode divergent to others, without having Christ as unique teacher and leader of them. If Christ is the embodied Son of God, He will be through Himself the light, the teaching, the sacrifice, and the leadership. And to these three ministrations participate the ones in whom He dwells, in an unitary manner; in their unity of faith, of understanding, of participating to sacrifice, it is shown that Christ Himself remains undivided in everybody, active as Teacher, as Hierarch, and as Emperor.” (Stăniloae 2006: 97)</p>	
97	<p>“Christ continues to teach His Church, lighting it in understanding His words and His savior work <b>in the context of each time</b>. On the other hand, Christ makes the Church partaker to this ministration, urging the Church’s organs, through the Holy Ghost, inwardly, to teach one another. Even in exercising this urge, He is the Supreme Teacher. For He urged the Apostles to bring the teaching from source – or His word -, and the words about Him, to all nations. Then, Christ has been urging the missionaries of all times to make Him known as Savior all over the world. He urges the parents to make Him know to their children, and He urges all the believers to communicate, to one another, their faith in Him, and to clarify to themselves the meaning of His Person and of</p>	Time

	His savior work. The whole Church is taught by Him and It teaches by participating to His teaching ministration. The ones who collect more from the manna of their teaching, or who sip more out of the living water of this teaching, they give more to others.” (Stăniloae 2006: 97)	
97-98	“In Christ’s exercising of His ministration of <i>Teacher</i> , it is being continuously highlighted the prophetic quality of this ministration too. This is for Christ’s ministration of teaching, it leads us, by the Church’s preaching, to ever closer levels to the model man who is Christ, and ever closer to the relations of justice, of brotherhood, and of human delicacy, which will reign in the Kingdom of Heavens, where the human will be in his fully accomplished form.” (Stăniloae 2006: 97-98)	Christ
98	“Likewise, Christ guides all of us, towards a fuller relation with Himself and towards the union with Him in the Kingdom of Heavens, but He gives us also o power of guiding one another in that direction. In other words, He defeats together with us the inferior and demonic impulses which tend to keep us far from Him through all sorts of hardships placed in the way of our striving to get closer to Him, or in the way of our striving to fulfill His will. He is <i>Emperor</i> , but we are called too, to be imparted with His imperial power, by overcoming these impulses and obstacles, in order to reach to reign together with Him, no longer being hindered by the chains of the nature, of the sin and of death. “If we persevere in patience, (which is power too, o. n.), we will be emperors together with	Christ

	Him” (II Tim. 2: 12; see also: I Thess. 2: 12; Hebr. 12: 28; Jas. 2: 5).” (Stăniloae 2006: 98)	
98	“Through His ministration as Hierarch, Christ ceaselessly shows to the Father His sacrificed body, but in the same time with this, he also shows us as willing sacrifices of good fragrance, out of the power of His sacrificed body we are imparted with. By this, He doesn’t bring the sacrifice only for Himself, or only for His body as Person, but also for His mysterious body too within which His body as Person is.” (Stăniloae 2006: 98)	Christ

98	<p>“In Christ’s case there is an identity between the one who commits the sacrifice and the sacrifice, meaning that His Person Himself is a willing sacrifice, that the sacrifice is the person who sacrifices on himself, that one cannot discerns between the passive state of the sacrifice and the spontaneity of the one who commits the sacrifice, that one cannot separate between the passive state of the sacrifice and the active disposition of the ones who commits the sacrifice. <i>The same is active as the one who commits the sacrifice and passive as being the sacrifice</i>, better said, sacrifice as receiver of the state of sacrifice; the Same One actively upholds, as the one who commits the sacrifice, His passive state, or receptive of the giving. <b>The paradoxical combination of active and passive - or receptive, in the state of continuous sacrifice, identical to the one who commits the sacrifice, it means that in the self-sacrifice, the one who commits the sacrifice continues to actively uphold His self-giving, the fulfillment of the will of the one whom he has given Himself; He continues to be totally active in this self-giving to the favor of That One; He continues to be whole for That One, and to not be in any way for Himself.</b>” (Stăniloae 2006: 98)</p>	Tropes: Paradox
98	<p>“Christ is attracting us, continuously, to this state of continuous sacrifice and of being the one who commits the sacrifice. He doesn’t sacrifice us as on some objects, but He attracts us to self-sacrificing as subjects, to self-giving, and to</p>	Christ

	<p>a remaining in this state, by imparting us with His state of sacrifice, in which, Him too isn't passive, but He is giver. So, by being imparted with His sacrifice, we aren't imparted only with the sacrifice but also with the one who commits the sacrifice. But this, we ourselves become not only sacrifices, but also the ones who commit the sacrifices, namely priests of our sacrifice, in this restricted meaning. Only thus our sacrifice is in scent of good fragrance, for our person is like His, in state of sacrifice, of voluntary self-giving, of actively maintaining in state of "passive" surrender to God and to the fellow humans, of exclusively living according to their will. We witness Christ's sacrifice not only within Church." (Stăniloae 2006: 98)</p>	
98	<p>"On one hand, Christ brings us as sacrifices in His quality of Hierarch, with His own sacrifice, and on the other hand, we give ourselves as sacrifice to Him, in order Him to bring us to God and the Father. By surrendering Himself to the Father, and thus by being filled up, as man, with the infinite love of the Father, and towards the Father, Christ attracts us too in this state of surrender, but we will bring ourselves too, by this, if we aren't only passive in it. We do not bring ourselves as sacrifice to the Father, except into Christ, but we must offer ourselves, though, to the Father, out of the power of Christ's sacrifice, namely to bring ourselves too, together with Him; we must surpass by this, the limits of our egotism for, by surrendering ourselves to the infinite Father, to participate</p>	Christ

	to His love as partners with Christ. Out of the Christ's sacrifice it irradiates like a magnetic power which is attracting us too, towards our sacrifice. <i>Thus, our self-sacrificing is full of Christ's self-sacrificing.</i> Our sacrifice consists in a clean living, in prayer, and in other gifts for our deprived fellow humans and for maintaining the Church's work for salvation. Our sacrifice consists in renouncing to ourselves, in order to enter the loving relation with the infinite God." (Stăniloae 2006: 98)	
98-99	"Christ is the continuous Hierarch, for He is continuously mediating for our entering to God-the Father, through His state of surrender to the Father; and this is also for Christ is continuously mediating for our entering in the loving relation with the Father, by receiving us in the living relation with the Father and by making us to forget about ourselves, or to forget about our limitation through egotism, in order to enter the relation of the infinite love as partners of the Father, together with Christ." (Stăniloae 2006: 98-99)	Christ
99	"But this entering of ours to the Father, it is an act of us too, namely it is our surrender, out of the Christ's power of surrender. We liberate ourselves, from ourselves and from our passions, by the full power of our central Subject." (Stăniloae 2006: 99)	Christ
<b>b. Christ's Priesthood within Church through the General Priesthood</b>		
99	"All the baptized people are priests and sacrifices within Church, all of them are teachers and guides towards salvation, to themselves and to other close to them believers,	Priesthood

	or even to other people, but without a formal responsibility for the churchly community. (...) The prayers the believers utter personally and the life of sacrifice they practice for themselves and in their relations with others, these prayers and sacrifice take their power out of the continuously bringing of Christ's sacrifice and out of the impartation with it." (Stăniloae 2006: 99)	
<b>c. Christ's Priesthood within Church through the Ministering Priesthood</b>		
99	"The sacrifice cannot be brought by any believer, because in such a case it wouldn't be shown that this sacrifice is brought for "everybody", but each believer would bring it for himself. The sacrifice must be brought by one for all; this one represents Christ Who, as One, He brings Himself sacrifice for all. This is the priest, servant of the Church, being responsible for a community. Through this the conscience of the believer is shown - in the same time - the fact that he needs Christ as Mediator. The priest symbolized Christ as mediator; the priest symbolizes the fact that the man cannot enter, through himself, the relation of endless love with God." (Stăniloae 2006: 99)	Priesthood
99	"The priestly, the teaching, and the imperial general ministration, with individual character, it needs the serving priesthood of the Church or of the community as its basis." (Stăniloae 2006: 99)	Priesthood
99	"Like Christ hasn't taken His priesthood from Himself, likewise, neither the persons appointed to this serving	Priesthood

	priesthood can take this priesthood from themselves, nor can the community give it to them.” (Stăniloae 2006: 99)	
99	“Christ as Mediator, He mediates towards the Father, on the purpose of obtaining as man the forgiveness for people from God. As such, He hasn’t taken His priesthood from Himself, but He has been appointed to the job of Mediator by God-the Father: “Neither He gives to Himself this job from Himself, but only if he is called to it by God, likewise Aaron; likewise Christ neither extolled, on Himself, by making, on Himself, Hierarch, but the One Who spoke to Him: “You are priest forever, according to the rule of Melchisedec” (Hebr. 5: 4-6).” (Stăniloae 2006: 99)	Priesthood
99	“Neither the one through whom is symbolized Christ, as priest specially chosen out of believers, he cannot give his priesthood to himself, from himself, for if this had been the case, every believer would have given the priesthood to himself, and it wouldn’t have been observed the truth that the priest is called by God, and it wouldn’t have been recognized the fact that through the priest is symbolized Christ, as differing from each believer and from all of them, as Mediator of them. That’s why the priest cannot receive his priesthood either from community, for the community is composed out of its members which aren’t priests. The community must recognize as whole too, or as Church, the fact that Christ, in His quality as Head of the Church, He is something else than the Church is as His body, that the Church itself needs Christ	Priesthood

	as Mediator Who differs from the Church and from the believers, and this fact must be made visible through the serving and mediator priest. Both the believers as individual persons and the community, they must refer to Christ as to the Mediator Who differs from them and from the Church, through the priests who aren't appointed as priests by the community, but they are appointed by God - as God has done to Christ - as visible images of Christ, or as Christ's organs." (Stăniloae 2006: 99)	
99-100	"The priesthood as activation in the sensitive plan of the unseen priesthood of Christ, or of Christ's mediation towards God, it is a gift from God. The believers always need the visible priest, differing from them, for they always need Christ, as Mediator. The man doesn't steal his salvation from God, as in the case of making himself, on himself, priest. Neither the community can steal the salvation from God, in order to give the priesthood from itself. Like Christ has been sent as Mediator by His Father, likewise the priests and the bishops are sent by Christ, as being the ones through whom Christ fulfills His mediator or savior work. That's why the serving priests receive from Christ His Ghost, for Christ to commit through them His savior work. "Like the Father has sent Me I am sending you too... Take Holy Ghost; whom you will forgive his sins, his sins will be forgiven, and whom you will keep his sins, his sins will be kept" (Jn. 20: 23). Or: "I have chosen you and I have appointed you, for you to go and	Priesthood

	to bring fruits and your fruits to last” (Jn. 15: 16).” (Stăniloae 2006: 99-100)	
100	“By rejecting the serving priesthood of the Church, the Protestant conception has rejected the necessity of being us imparted with the Christ’s sacrifice – namely the necessity of continuing to represent Christ’s sacrifice within Church, and therefore rejecting also Christ in this state of sacrifice. But this has been done by Christ until today, and that’s why Christ has been sending the servants of this sacrifice. Christ has called through His Apostles their descendants, the first bishops, and then through each generation of bishops, He has been calling other bishops, and through each bishops Christ has been calling the priests of the local church shepherded by Him.” (Stăniloae 2006: 100)	Theology
<b>d. The Three Levels of the Priesthood</b>		
100	“The Apostles, as witnesses of the resurrected Christ and as foundation stones the Church has been founded on, they do not have descendants. But as holders of the plenitude of the grace of the whole ministration within Church, they have the bishops as descendants, in an uninterrupted succession. (...) Christ transmitted to the Apostles “All the things He heard from the Father” (Jn. 15: 15).” (Stăniloae 2006: 100)	Priesthood
100	“ <i>Each bishop is the descendant of all the Apostles, for each Apostle was in communion with all the other Apostles. And then, each bishop is ordained by several bishops in the name of the whole episcopate, receiving the same grace and the</i>	Priesthood

	<p>same teaching all the Apostles and all the bishops had, and since this, they are able to share to the priests, and through them to the believers from his eparchy, the same grace and the same unchanged teaching, which are in the whole Church, or to put them in communion with the Same Christ, Who, by bringing Himself, as sacrifice to the Father, in continuation, he has His humanity in connection of the endless love with the Father.” (Stăniloae 2006: 100)</p>	
<b>e. The Succession of the Grace, or Christ in the Continuation of His Priestly Work through other Servants</b>		
100	<p>“The uninterrupted succession of the grace to the Apostles, it doesn’t mean that the river of the grace or of the endless love of Christ it only comes from the past, out of the persons who mediated it, horizontally, through a string of intermediaries. If Christ Himself is the one Who works through any committer of the Mysteries, or if Christ Himself communicates His love for the Father and for the ones who received the Mysteries - through the Mysteries’ committer - than Christ Himself will work in the bishops who will ordain again, for He is in heavens and within Church, communicating this love of His. On each time the grace comes from above too. The succession only means that the Same Christ Who worked staring with the Apostles and to the bishops from today, He still works through the mediation of the bishops who ordain, also upon the newly ordained one, and He will work through the Mysteries the newly ordained bishop will officiate as bishop. Christ is a direct presence for the new bishop, but the He is</p>	Priesthood

	the Same Who was a direct presence to the bishops from all the past too.” (Stăniloae 2006: 100)	
100-101	<p>“Christ appoints - directly, in an invisible mode, and indirectly, through the other bishops – the bishops, the priests, and the deacons from any time, by communicating them the Holy Ghost or the endless love for God, and of God Who is in His body. But Christ communicated His love through the prayers of the first Apostles, then of the bishops (bishops: I Tim. 1: 6; Tit. 1: 5; priests: I Tim. 5: 22; I Tit 5: 1; Acts 14: 22; 20, 28; deacons: Acts 6: 6; I Tim. 3: 10 etc.). The mediation of religious service officiated by the bishops and by the priest, it always involves a dimension of the past too, for it implies the continuity of the Same Christ, but also the living reality of the ones who transmit us the grace of the Christ’s love, through their faith. The believer - in whom Christ is now working, through the mediation of a priest - he receives Christ through the mediation of a priest; the respective priest has received the grace, in the past, through his faith, through a believer bishop. The believer receives the grace through the mediation of a priest, who has received the grace from Christ for he has believed in Christ and he has received the grace from a bishop who has believed, at his turn, in Christ. The time with its succession, it is included in the fact itself that the grace is received through a person who already believes and who prays. The grace comes through the mediation of some persons who transmit to us, in the same time with the</p>	Priesthood

	<p>grace, also their faith through the Holy Ghost. Thus, in the same time with the succession of the grace from Apostles we have the succession, from them, of the faith too. The priesthood adds objective mediator of Christ, Who has made and who remains Himself objective Mediator, it includes the present actuality of the Christ's work, but of the Same Christ Who worked in the whole Church's past." (Stăniloae 2006: 100-101)</p>	
101	<p>"The serving priesthood, which makes present to us, in a certain place and in a certain time, the sacrifice of Christ, in order to be us imparted with it, it means that Christ is, in continuation, as Hierarch, identical to His sacrifice. The willing sacrifice of Christ it cannot be separated from Christ Himself, as Hierarch, or as objective Mediator." (Stăniloae 2006: 101)</p>	Priesthood
101	<p>"The Protestantism has rejected the objective reality of the Hierarch or of Christ the Mediator, Who makes His work efficient in continuation, making possible to the believers to be imparted with it. The Protestant conception has made the salvation to depend only on the human subjective individuality. The mediation of Christ it has been exhausted - according to the conception of the Occidental Christendom - on the Cross, as in a purely juridical act, and therefore a sufficient act, and it is no longer needed. It depends now exclusively on us, to believe that the mediation on Golgotha has actually solved the dispute between us and God."</p>	Theology

	(Stăniloae 2006: 101)	
101	<p>“Through his serving priesthood, the priest isn’t spared, as individual person, from the necessity of the prayers for himself, like all the believers the sacrifice of Christ for community, and by tying to is the prayers for the believers, the priest includes himself too amongst the believers, and he take, at proskomidy, a piece for himself too. In addition to that, the priest also asks other priests for praying for him when celebrating the Eucharist. In his serving priesthood he includes also his individual sacrifice and prayer, and in this it is shown his unity with the other ministrants. And if he doesn’t accomplish his priesthood with worthiness, or if the doesn’t pray and bring his sacrifice for himself, he will put his personal salvation at risk.” (Stăniloae 2006: 101)</p>	Priesthood
<b>f. The Role of the Serving Priesthood in Maintaining the Unity of the Church</b>		
101	<p>“If the priest keeps in unity a liturgical community, by gathering all its members, with their prayers, around the Lord’s sacrifice, the bishop maintains the unity amongst the priests of a Local church, representing Christ to a wider community and maintaining by this, in unity, the Church from a certain territory. By representing Christ in that wider unity of the Church, the bishop ordains the priests from that territory. Then, through the communion of each bishop with all the other bishops, started through the ordination of a bishop by several other bishops, as representatives of the entire Church, it is maintained the unity of the entire</p>	Priesthood

	Church.” (Stăniloae 2006: 101)	
101	<p>“The bishops remain too, as human persons, framed in the community, the body of Christ, being saved in the frame of the Christ’s body. The communion’s law is valid for them too. That’s why the relation between the bishop and the serving priest and the community it cannot be reduce to only one formula. The bishop is both mediator of Christ and member of the Church as body of Christ. <i>No bishop singularizes himself; no bishop becomes exclusive seen substitute of the unique Head, Christ.</i> That’s why Christ has left the leadership of the Church to the communion of the Apostles, and not exclusively to Peter and to his descendants. By this, the episcopate is framed not only in the community of the Church, but also in the communion of the episcopate, between these two being a tight connection. Each member of the Church, even being a bishop, he is saved in the dependency on Christ and in the community of the Church, for the same Christ is in all the Church’s members, uniting them as a body of His in the infinity of His love for the Father and of the Father for Him. That’s why a bishop is ordained by several bishops, as representatives of the entire episcopate, and through this, by Christ in His quality as Head of the entire Church, to which Church Christ mediates its work through the entire episcopate, through all the priests in communion with the bishops.” (Stăniloae 2006: 101)</p>	Priesthood
101-102	“The relation the priest and the bishop have with Christ	Priesthood

cannot be reduced to a simple formula, either from another point of view. The one who officiates through them, the Eucharist, is Christ Himself. Christ is in the Liturgy too, not only the sacrifice but also the One Who sacrifices. As such, Christ is not sacrificed, properly-said, by the bishop or by the priest, but Christ sacrifices Himself. "He crumbles Himself and He doesn't separate Himself", he gives Himself away to the ones who are imparted "through His almighty hand". The transformation of the gifts in the body and in the blood of Christ is committed through the Ghost of Christ, but the Ghost is sent by Christ and together with the Ghost Christ is present too. Although, for the building up of the believers' souls, it is suitable that the bishops and the priests to have an exemplary spiritual life, namely to bring themselves as sacrifice, together with Christ, for Christ bring Himself as sacrifice and Christ gives Himself away through the priest and through the bishop His body and blood to the entire churchly community, Christ's bringing and His giving into Mysteries he doesn't make it dependent on the worthiness of the bishop and of the priest, because their unworthiness isn't Christ's unworthiness and it isn't Church's unworthiness as body of Christ, Who is in the relation of the endless love with God. (...) Christ places Himself in direct connection with the believer people, or He is in a connection He intensifies, even through the acts of the unworthy servants. It is curious that, just the ones who would be more independent from the Church's

	servants in their relation with Christ, they are offended more by their unworthiness, so that they give the mediation a more important role than it actually has. The mediation must be regarded rather as occasioning, as transparent mediation, than as personal impropriation, by the servant, of the gift from Christ and as transmitting it, in this way, to the believers.” (Stăniloae 2006: 102)	
<b>g. Some Clarifications on the Relation of the Priest and of the Bishop with Christ</b>		
102	“The mediation done by the priest it isn’t identical to a substituting of Christ; the priest hasn’t become another Christ. The power of Christ works through the priest, or better said, through the act committed by the priest, and act which isn’t, properly-said, his act, but it is the act of the Church, without becoming the power of the priest. But the power of Christ neither comes through the priest as through passive channel, but the priest must pray, he must participate to what happens, by praying for others. And for the definition of the priest defines him as bringing prayer for the people to God, Saint Gregory of Nazianzus said that the priest is “together-servant with Christ”. The prayer shows the man again like praying for others, like Christ, but having the efficacy of his mediation out of Christ’s mediation.” (Stăniloae 2006: 102)	Priesthood
102	“Why has God chosen a certain person for, through that person’s prayers, to occasion the descent of the Ghost? This is for God has had to choose one in order the objective	Priesthood

	ministration of Christ as Mediator, to be made obvious. But God could choose anybody, on the condition that that one is a believer and prepares himself for this ministration.” (Stăniloae 2006: 102)	
102	“The priest, though through his prayers he occasions the work of Christ, he remains human, who needs too salvation; he remains so much a man that he prays more than others, being aware of the fact that the savior work done by grace it doesn’t belong to him, but it belongs to the Ghost of Christ. Being aware of the fact that through his human fewness, by officiating so great Mysteries, there is Christ Himself working, the priest far from being proud, he commits his prayers and sensitive acts through which Christ commits His savior work in an unseen manner, with a more shaking fear than that of any other believer.” (Stăniloae 2006: 102)	Priesthood
102	“The same twofold conscience of the godlike power that Christ Himself exercises through him, and the conscience of his human unworthiness, it is lived by the priest also when officiating the Mystery of the Repentance, in which the supra-human power of forgiving the sins is being exercised through him, but without being his power. (...) Only by emptying himself, through humbleness, of all the pride, the priest receives with sensitiveness the entering of the godlike power in him and through him he passes the same sensitiveness to others, and so the priest or the bishop becomes inwardly too, a mediator of the grace of Christ, living in a communion with	Priesthood

	the ones who receive this grace – namely the endless love of Christ Who wants to unite everybody with Himself and with one another. If the priest doesn't live with extreme humbleness the shiver of the godlike act which is being committed through him, he remains somehow outside this community of the other with Christ, namely outside the community of the believers who receive Christ through that priest. Thus, the believers benefit more of his priesthood, than the priest himself does.” (Stăniloae 2006: 102)	
102-103	“The fact that the power of Christ is exercised through the priest independently from the priest's worthiness, it doesn't mean that the priest must arbitrarily use the power exercise through him even if he is unworthy. The priest must strive himself to identify his judgment and attitude towards the believers to the one of Christ, and not to consider he can identify Christ's judgment and attitude to his ones. In this sense, Christ Himself is the One Who utters His judgment through the priest. The human subjectivity must be identified to the Christ's objectivity in the Mystery of the Repentance and with the gentleness and the humbleness of Christ. The human subjectivity must fully conform itself to the judgment and to the attitude of Christ, or better said to deepen itself in Christ's love for people, or to become the organ of that love, always aware of the fact that it isn't itself this ocean of love.” (Stăniloae 2006: 102-103)	Priesthood
103	“The priest must try to conform himself as fully as possible, to	Priesthood

	<p>the reality of the Christ's love, through an especially accentuated responsibility he feels as servant towards everybody's loving Master, Who has shown us the ways He wants to save us through. This responsibility highlights again the subordinate state of the human priesthood, and also our dependence on Christ the Mediator. This is for Christ the Mediator is animated by the supreme responsibility for the souls, before the heavenly Father, and out of this responsibility is nourished the responsibility too of the seen priest of the Church, given the fact that the priest is responsible for the fulfilling of the responsibility of Christ towards the Father for the believers, and through this fulfilling the priest highlights even more the Christ's quality as Mediator towards the Father, and towards us, but also his quality as servant of Christ." (Stăniloae 2006: 103)</p>	
103	<p>"The Holy Fathers tightly connect the teaching ministration and the pastoral-guiding ministration, to the priestly – officiating the Mysteries – ministration. The laymen can give teachings and urges from person to person, but the responsibility for the enlightenment of the entire community, in what regards the entire teaching of Christ, it falls to the bishops and to the priests. Through teaching the mysterious body of Christ is being defended against the foreign contestations." (Stăniloae 2006: 103)</p>	Priesthood
103	<p>"The teaching the priest and the bishop must give is that through which they lead the people to God, to the clean and</p>	Priesthood

	<p>loving connection with Him. In order to do that, it is required a great knowledge concerning the man and a great love for the human being. The whole teaching the priest or the bishop gives to the people, it must refer to the man's relation with God, or of God with the man, trying to intensify this relation, to prepare the man for it, by helping him to purify himself of passions, of egotism, of everything that limits him and lock him up into himself and within this world. This is a theandric teaching which saves, which assures to the man the eternity in relation with the not-passing God.” (Stăniloae 2006: 103)</p>	
103	<p>“If the teaching and the leading ministration are tightly connected to the celebration of the Mysteries, for the man's coming closer to God it cannot be done without the coming of the grace in the ministrations, as power of God, a bishop cannot have within Church the jurisdictional primacy and the infallibility in the domain of the teaching, without this primacy being upheld by a special Mystery, namely without the exclusive right of committing some Mystery or without a supremacy in officiating some Mysteries. The Rome's Bishop by not having exclusiveness in officiating some Mysteries, or by not receiving a special grace through a special Mystery, he cannot decide by himself concerning the teaching or the churchly leadership. Actually, in the New Testament, there is no case when Peter - of whose primacy is used by the Rome's bishops to justify the fact that they are Peter's descendants – commanded to the Apostles. A contrary, we see Saint Paul</p>	Theology

	giving advises to the bishops appointed by him: Titus and Timothy.” (Stăniloae 2006: 103)	
<b>h. The Synodality of the Episcopate and Its Conditioning by the Church’s Catholicity</b>		
103-104	“Being equal the right of the bishops in officiating the Mysteries, and the ordination of each of them being done by several bishops in communion, they exercise their decisions regarding the teaching in communion too. This is because the teaching isn’t a domain for itself, but through it is being expressed the savior work of Christ within Church, a work that is mainly committed through Mysteries. The proper-said subject, Who propagates and clarifies the teaching about the savior work of Christ, is Christ Himself, through the Holy Ghost. But Christ teaches through all the limbs of His mysterious body, for the meaning and the character of His teaching works in all of these limbs, and especially through the churchly hierarchy, on the basis of the celebration of the Mysteries by the hierarchy, and even more especially through the episcopate, in actual communion with the whole Church’s body. <i>This is for in the whole body works Christ as Hierarch-Lamb, as Teacher and Shepherd through the visible mediation of the hierarchy.</i> ” (Stăniloae 2006: 103-104)	Theology
104	“Keeping the work or souls shepherding (leading towards salvation) in tight connection with that of officiating the Mysteries, or of sacrificer and sacrifice through the power of Christ’s high priesthood, Who is in the same time sacrifice (the Kingdom of the stabbed Lamb), it helps the work of the	Theology

	priests and of the bishops not to become domination acts, and it would have been enough to stop the Rome's bishop from interconditioning the communion." (Stăniloae 2006: 104)	
104	"Leading the soul towards salvation it is always a ministration; it has a spiritual character, for it is from the Holy Ghost, together with the priesthood grace. It doesn't pursuit anything else but the believers' salvation, as all the other ministrations of the priesthood do, or to place the believers in relation of endless love with Christ and with one another. It is guided according to the example of the Savior, Who hasn't come to be served, but to give His soul as sacrifice for many (Mt. 20: 25-28)." (Stăniloae 2006: 104)	Priesthood
104	"Today, "progressive" Catholic theologians (Hans Kung) interpret the papal primacy as "a primacy of the serving" and the pope agrees this beautification of the primacy's face. In this sense wants him to interpret the Lord's words: "Who wants to be the first amongst you, let him be your servant" (Mt. 20: 26). So, the pope "wants" to be the first, by the fact that he declares that he is everybody's servant. But Christ gives by these words the urge of each of His apostles to be the first in serving; this isn't a privilege of a sole person. And this bowing down of each one in front of the others it has as result the communion, and in the case of the bishop, the synodality, in which each one wants to be conditioned by the others, by taking in account the others' judgment, even in serving." (Stăniloae 2006: 104)	Theology

104	<p>“The Church is infallible, in its quality as body of Christ, for Christ is infallible, and He exercises the threefold ministration within the Church as a whole. Therefore the Church is imparted with Christ’s infallibility, in its entirety, for the Church is imparted, in its entirety, with the Christ’s threefold ministration. The episcopate makes infallible decisions concerning the faith just because it makes those decisions in the name of the Church and in the internal connection with the Church, and by taking in account the Church’s thinking relating to the Church’s life into Christ. And the episcopate can do this for it takes the decisions in communion. And the communion assures not only on each bishop, but also all of them together, against the dictatorial tendency within Church. Each of them and all of them together are limited in exercising the right to make decisions concerning the faith, by their reciprocal interconditioning, but also by the fact that they seek together the agreement amongst them, in accord with the Church’s Tradition from always, by the fact that they reciprocally brake any tendency towards mastery one or another would manifest it. The history of the Orthodox Church proves that the practice of the synodality guarded the Church against any changes concerning the faith which the decisions made by a sole person have brought in Catholicism, and against the chaos of the individual opinions existing in Protestantism. Neither in Catholicism nor in Protestantism the living Tradition of the Church wasn’t normative - namely</p>	Theology
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	the Tradition as practice of sacramental and spiritual life – but, in both Christian formations from Occident, the tone was set by a rational individual speculation disconnected from the Church’s life.” (Stăniloae 2006: 104)	
104	“In the Ecumenical Synods, the bishops always signed a dogmatic decision based on the faith and of the sacramental life of their Churches, as inherited through tradition. The dogmatic formulas weren’t else but the concise expression of this faith as practiced or lived within Church. That’s why it has been possible to integrate these formulas in the songs and in the prayers of the Church.” (Stăniloae 2006: 104)	Dogmas
<b>i. The Priesthood and the Seen Character of the Church</b>		
104	“The priesthood with its three hierarchical levels, it is so necessary to the Church than, without them, “it cannot be called Church”. Actually, without the threefold ministration of Christ, continued through visible organs, there is not Church. And this continuous ministration nourished the Church and keeps the Church unitary and alive by the fact that Christ Himself remains within Church and He imposes Himself to the Church’s conscience as Mediator, and therefore as the One Who has to have in the Church’s servant His seen image as Mediator. (...) through the hierarchy’s members as objective mediators of ours, it is activated in a visible manner the objective ministration of Christ.” (Stăniloae 2006: 104)	Priesthood
104-105	“The Son of God has taken our body and he has made Himself as one of us, by showing that we cannot achieve the salvation	Priesthood

	<p>by ourselves, through subjective states which can deceive us. This undeceiving objective mediation is activated by Christ through the objective visible mediation of some persons for not to make our salvation depending on unsure subjective sentiments. Thus, the priesthood is a confirmation of the real embodiment of God as our objective Mediator to God. If Christ has made Himself a visible man in order to show us that he is both on our side and on the side of God, why wouldn't He use visible organs from amongst us? But these visible organs mediate, though, from Christ, the power that isn't from people, as Christ, as man, mediated for us the godlike power, which wasn't from His humanity. If the priesthood is the confirmation of the real embodiment of the Son of God, as man, denying the priesthood will question the importance of the Lord's embodiment. This is the reason why some Protestant religious schools ended, very often to deny Christ as embodied God." (Stăniloae 2006: 104-105)</p>	
105	<p>"Denying the priesthood comprises in it also questions the fact that the salvation comprises in its range our bodied too, a fact that stays too in relation with the weakening of the faith in the embodiment of the Word of God. Through the embodiment of the Word of God and through priesthood, God takes in account the fact that we are bodies too, and we won't be saved as true humans if the Son of God hasn't worked upon His body too, and if He doesn't work upon our bodies too. But the works started out of His body they cannot be</p>	Priesthood

	exercised upon our body except through the mediation of some sensitive acts, committed by seen persons – or priests, as images of the Mediator Christ, these seen priests being dressed up in bodies, since the body of Christ, through spiritualization, it is no longer on the visible plan.” (Stăniloae 2006: 105)	
105	“Denying the priesthood it means denying the Church as objective ambience of the salvation, in which we must frame ourselves with our subjective feeling, and on which is founded the real value of our subjective feelings. Our communion in Christ cannot be unseen in our visible manifestations too, so that the grace of Christ, or His endless love for us, which wants to gather all of us in this love for Him and for one another, it is impossible not to be manifested also in our visible manifestations, therefore within the Church, as communion amongst ourselves. This is why denying the priesthood, done by some Christians confessions, drove to the weakening of the seen Church in favor of an unseen Church and to contesting any efficiency of the salvation of Christ upon our bodies, fact that has it premise again in the weakening of the faith in the embodiment of the Son of God, or in the weakening of the connection between the Son of God and the human nature, which, some of the contestants still pretend Christ has assumed it.” (Stăniloae 2006: 105)	Priesthood
105-106	“Of course, the Church isn’t only a seen one. Without Christ and without His Holy Ghost there is no Church. Even the	Tropes: rhetoric catachresis and contraries; the adjectives seen and unseen are give the

<p>saints and the angels are in a connection with the Church and the seen Church cannot be imagined without them. Just because we believe in a seen Church, we believe in a real presence of the embodied Christ and of His Holy Ghost within Church. The unseen, within Church, it is only a side of the whole seen. But the seen in the Church is prolonged into unseen, the unseen penetrates, with its godhead, the seen. The seen is a sensitive image of the unseen, it is full of unseen. Properly-said, the seen is given a new signification in the light of the unseen. The seen becomes, to the eyes of the faith, a vessel of the unseen. And the unseen becomes somehow seen, through the seen part of the Church, for many things are shown within Church as transfigured (the body of the spiritual people). But even the things which aren't show as transfigured, we believe they are transfigured through the effects they have upon the believers (the sanctified water, the Eucharistic bread and wine etc.). That's why, within Church, being the seen transfigured, it is more than seen, but without being abolished as seen; on this way the objectivity from the Church too, it is a spiritual objectivity, and it is not as such only to our subjectivity. The spiritualization isn't reduced only to immanent causes. The Mysteries aren't purely seen acts, or acts given with imaginary powers only by our subjectivity, but within them there are godlike powers independent of us, either or not be they lived as such, by us and by our subjectivity. The godlike power from Christ stretches also in</p>	<p>value of nouns, and the whole analysis takes place by putting them in opposition so that each of them is highlighted.</p>
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	the seen elements of the cosmos the believer's life is relating to, in order to enter this life through them. The Mysteries, in their visible composition and in the visible acts they are done through, they are full of the work of God. But then, the doers of the Mysteries must be also chosen by God, through a destined by God and visible act, filled up with the power of God." (Stăniloae 2006: 105-106)	
106	"Who denies the objective seen character of the Church and the unseen godlike work within the Church, he denies the Church itself, and he places the salvation in the uncertainty of a pure subjectivity." (Stăniloae 2006: 105-106)	Church
106	"Through the priest ministration, or of altar mediator, which a fellow human of ours is invested with, and through the importance the Church receives it through this in its quality or divine-human objective reality, or of body of Christ which cannot be reduced to our subjectivity, our fellow human and the communion with them receive a great significance in our salvation. And this is on the basis that the Son of God has made Himself our fellow human, in order to bring us the salvation of the infinity of the godlike love. But only through this the importance of our person is valued too." (Stăniloae 2006: 106)	Communion
106	"Being reduced to pure changing and capricious subjectivity, myself I am no longer sure of me, since I no longer mean anything for another too. I know that I exist and that I receive the surety of the salvation for the eternal life by the fact that	Communion

	<p>the Son of God has made Himself man, or a fellow human of mine, and that he unites me with Himself not individually, not by working within my purely subjective inside, but in the “body” of the believer humanity consisting of souls dressed up in bodies. Christ places thus, me too, in a new light, and He gives my reality a sure consistency, composed of soul and body, and activated and accomplished in the relation acts with the other people. And we are real together, for everybody is real in Him, for we are real together. And we are real together, for: some of us are priests or mediators of the embodied Word and the Mediator as such, for some of us are the chosen ones of God in order to unite us through them with the Word of God – Who has made Himself man -, Who is the supreme “Mediator” between us and God, for He has remained God too.” (Stăniloae 2006: 106)</p>	
<b>3. The Features of the Church</b>		
106	<p>“The Nicaea-Constantinopolitan Symbol of Faith presents the Church as being: One, Holy, Congregational, and Apostolic. These features come from the theandric constitution of the church, as body of the One and Holy Christ.” (Stăniloae 2006: 106)</p>	Church
<b>a. The Unity of the Church</b>		
<i>a) The unity of Life, in the Same Christ</i>		
106-107	<p>“The unity belongs to the Church’s constitution, as extended body of the embodied Word. This is for the Lord has embodied Himself, He was crucified, and He resurrected as man, in</p>	Church

	<p>order to gather all the divided ones into Himself, in the infinity of His love towards the Father and of the Father towards Him. This unification of everybody in Christ it constitutes the essence of the salvation itself. This is for this salvation means unity in the all-blessed and eternal God. Besides, outside God there is not possible the unity, and therefore neither is the salvation possible. Christ extends Himself with His sacrifice and resurrected body within us, in order to unite us and to make us like Him, by filling us up with the same love of His towards the Father and of the Father towards Him, a love which is within Him. But this is the Church. And the Church, filled up with this love, it means the loving unity amongst its members too.” (Stăniloae 2006: 106-107)</p>	
107	<p>“Therefore, the Church, only for it is one, it represents the place and the effect of the savior work of Christ, or the effective fruition of this work. “For through Himself (He deigned) to reconcile all the things with Himself, either the ones from earth, or the ones from heavens, making peace through Himself, through the blood of His cross” (Col. 1: 20), namely through His unlimited love through which He has wholly given Himself to the Father and to us. “And He has placed all the things under His feet and above all he has given Christ as Head of the Church, which is Christ’s body, the accomplishing of the One Who accomplished all the things into everybody” (Ephes. 1: 22-23). This is for within Church it is fulfilled the desire of Christ to unite all of us with Himself,</p>	Church

	<p>and it is fulfilled the desire of having in Him the love of the entire mankind towards the Father, of having the rationalities of the entire actualized creation, turned back within Him. Himself wants “all to be one” (Jn. 17: 21), one in love with Him and with the Father, and on in the love for one another. Saint Maximos the Confessor identified the Church to the union of everybody in the embodied Word, Who is also at the Father, but Who is also within us, “as dough of the entire kneading”. All of us are called to gather ourselves in Him “as the body’s limbs with the head”, through the architect work of the Ghost of the One Who accomplishes all the things in everybody.” (Stăniloae 2006: 107)</p>	
107	<p>“Where Christ is, there is unity; this is for, where Christ is, there is the love that wants to embrace everybody in Himself and to present them to the Father. That’s why the unity cannot be achieved except through the rooting into Christ, Who is the Word of God Who has become accessible to us through embodiment, in order to gather us again into His unity. The division is the sign of the getting out from this unchanged and unitary foundation, and it is the sign of the attachment to the changing and various temporality as it would be the sole reality. The division is the struggle of everybody against everybody, or the fight of each one against many, in order to grab as many as possible of the things due to them. Who feels himself in God, still being in this life in the world, he doesn’t feel lonely, for he know the world as being of</p>	Unity

	God and the world has become transparent to him, and he sees God through the world's transparence, and he sees the things' rationalities gathered in an undifferentiated unity in Christ, the godlike Logos he is united with." (Stăniloae 2006: 107)	
107	"The one who has Christ in him, he feels himself in the deep and not at the surface of his being, namely in the foundation of his being, but by this he feels himself as being in his being's common foundation with the others, namely in the godlike Logos. He feels in the Church as being founded on Christ as on "the corner stone". He feel in Christ as together built up with all the ones who believe in Christ, as in a dwelling place crossed through by Christ, and dwelled by Christ. The one who doesn't feel himself as united with the other into Christ, he too is not in Christ. "Therefore, you are no longer strangers and temporary inhabitants, but you are together citizens with the saints and you are household of God (in full intimacy with God, o. n.), built up on the foundation of the Apostles and of the Prophets, where Christ Himself is the corner stone. Into Him the whole well made building grows up in order to reach to be a holy dwelling place into the Lord. Into Him you too are together built towards being dwelling place to God into the Ghost" (Ephes. 2: 19-22)." (Stăniloae 2006: 107)	Church
107-108	"To the one who feels himself under the flux of power and love of the embodied Word, under His endless wave of live and of	Love

	light, it is impossible to him not to feel Christ as the source of the same life and power of all the ones who open themselves, through faith and through will, to Christ.” (Stăniloae 2006: 107-108)	
108	“The Creator and the upholder of the Church he is the Church’s founder and helmsman.” (Stnilaoe 2006: 108)	Church
108	“The Holy Fathers saw the foundation of the Church’s unity in the presence of the same sacrificed and resurrected body, and therefore a body filled up with the infinity of the godlike love, in all the Church’s limbs.” (Stăniloae 2006: 108)	Church
108	“For the Christ’s body is filled up with Holy Ghost, Who irradiates out of Himself as a unifying and life-giver energy of holiness, contrary to the separatist egotism, the second foundation of the Church’s unity, according to the Holy Fathers, is the Holy Ghost. Properly-said, the Holy Fathers considered the body of Christ and the Holy Ghost as a not-separated duality, producing and upholding and promoting the Church’s unity. The unity between Church and Christ within Church, it is being nourished out of the unity between the Son and the Father: “For all to be one, as You, Father, into Me, and I into You, for they too, to be into Us” (Jn. 17: 24). The Church lives in the ocean of love from amongst the Persons of the Holy Trinity. Like the Three Persons cannot be separated, neither the Church’s believer members cannot be separated from one another, in the profoundness of their being.” (Stăniloae 2006: 108)	Church

108	<p>“The body of Christ, full of holy Ghost, it is continuously coming within Church, and it comes in each limb as an always new wave of love, on the basis of the voluntary act of the believers to be imparted with Him. The believer’s unity within Church it is maintained and it is continuously strengthened through this impartation. That’s why the Eucharist, as common impartation, it has an especially great importance in maintaining and strengthening the unity of the Church. The Church is maintains as One, through the common impartation with Christ, but for Christ is within Church - through the common impartation and through the descent of the Holy Ghost ever since the Apostles -, the Holy Ghost comes, on one hand, from heavens, and on the other hand, He is within Church. Thus, <b>only where the Church is there is the Eucharist too, and only where the Eucharist, is, there is the Church too.</b> The Church until now, it has Christ, in its quality as communion which believes in Him, and which is continuously imparted with Him, like the community form the Apostles’ times believed and it was imparted. “We have been called, so, to the impartation with the most-well scenting sacrifice, as a welcomed sanctified nation, as a holy nation, as an imperial priesthood” (I Pt. 2: 9)... “For in Christ, there is no longer man and woman, but all of us belong to One, as ones who are imparted with the same bread” (Gal. 3: 28).” (Stăniloae 2006: 108)</p>	Tropes: Chiasm
108	“The Church is the place where Christ brings all the time	Church

	Himself to the Father, as sacrifice of good fragrance, and through Him He brings us too, by the fact that we are imparted with Him.” (Stăniloae 2006: 108)	
109	<p>“The Eucharist isn’t the sole Mystery the Church’s unity is strengthened and upheld through. Through it the unity amongst the Church’s members is being consummated. But the believers cannot approach the Eucharist from the beginning, but they must advance towards it, as on a ladder, through the other Mysteries, namely through Baptism and through Anointment, and if they has fallen into sins, through the Mystery of the Repentance. Through all these Mysteries, the man is gradually united with Christ, the One from Within Church. Through Baptism, the person is received within Church, for he is united, for the first time, with Christ, the One Who died for all of us and Who is like the One Who dies to Himself and overcomes the death within Church, for the Church’s members too, to die to themselves, namely to die to their egotism, and to overcome, by doing so, the death as consequence of the weakening of the spirit’s life through egotism. “Christ sacrificed Himself for us and He was the Same in death and above death.” (I Pt. 3: 18)... (...) Namely, through Baptism, we enter the union with Christ and through Him with the Father, but we haven’t reached yet, the fullness of this union. Although, as ones who entered the dwelling place of God through Christ, we have entered the Church even though we haven’t advanced to the most inner places.</p>	Church

	We have entered, by and large, the House of God, namely the Church.” (Stăniloae 2006: 109)	
109	“Thus, the Orthodox Church has as Christ Himself as its foundation, Christ being with His sacrificed and resurrected body in the deep of the Church. The Orthodox Church’s unity is an ontological unity or, better said, it is a supra-ontological unity. In Catholicism, such a unity has been weakened by the fact that through Mysteries one receives only a created grace, and not the grace as uncreated energy in which there is Christ Himself.” (Stăniloae 2006: 109)	Theology
109	“In Catholicism, this weakening of the union with Christ through Mysteries has lead to raising the pope as vicar, or as deputy of Christ. Obedience to the pope has become thus the means of maintaining a unity, a rather formal and institutional one, of the Church. The Protestantism, being discontent with such a non-spiritual and rather exterior to the Church unity, it has reduced the connection with Christ to a simple connection the believer has with Christ through faith. But this faith, no longer having as source the presence of Christ with His body within Church, it has become mostly emptied of power and content, becoming rather a subjective voluntary act, with a very reduced content, decided by each individual, by himself.” (Stăniloae 2006: 109)	Theology
109	“The Orthodox faith isn’t absent either in the Orthodox Church. But it is not the faith in what the Rome’s Bishop says about Christ as absent in hearts and within Church, but it is	Orthodoxy

	<p>the faith in Christ's live in Christ's presence and efficiency, with the assumed, sacrificed, and resurrected body, within Church. This kind of faith has its center in Christ, it keeps the believers attached to Christ, it gives the believers the experience of the objective-spiritual reality of Christ, and the believers take out of Christ, Who is present with His sanctified and resurrected body, the power of a life striving to die to the sin, to progress into virtues, and to taste the earnest of the resurrection into the soul." (Stăniloae 2006: 109)</p>	
109	<p>"The Church's unity isn't a unity of institutional order, neither is crumbled in individuals with different beliefs, or with different interpretations of the faith, but it is a unity of ontological-spiritual life in Christ and in His Holy Ghost. This unity with Christ and into Christ, it is not bases only on affirming a common faith, which can have a subjective character, but it is experiences in the identical power that comes to the believers and to the Church from Christ, Who is within the Church." (Stăniloae 2006: 109)</p>	Unity
109	<p>"The believers experience the same power they are given towards a life of cleanness. As their efforts towards such a life are greater, the greater is the experiencing of the power of the Ghost of Christ. But even the ones who do not make too serious efforts towards cleanness, they still can experience the power of Christ in the holiness of other members of the Church. They experience Christ's power in the fulfillment too</p>	Prayer

	of their prayers, and in the prayers of the Church.” (Stăniloae 2006: 109)	
109	“The Orthodox theologians, Karmiris and Meyendorff, of the Occidental theologian H. Schultz, they are right when saying that the foundation of the Church’s unity in Orthodoxy isn’t from beneath, from the believers’ agreement, but it is from above, from Christ. But from here one cannot draw the conclusion, as those ones did, that the separations of the Christians in diverse Churches are only superficial and not touching the Church’s actual unity.” (Stăniloae 2006: 109)	Theology
<i>The Unity in Keeping the Same Dogmatic Faith as Expression of Experiencing Christ</i>		
109-110	“The Church’s faith, by expressing the conviction about this working presence of Christ within Church and in the Church’s limbs, it is not separated from a certain experiencing of this work of Christ. In this experience the dogmas have their unshakable character. And that’s why the Church’s unity is a dogmatic unity, for it is a unity based on the same experiencing of a Christ working through the Holy Ghost, in all the Church’s parts and limbs. Rightly said, <i>The Answer of the Oriental Patriarchs</i> towards the non-juror Anglicans, it declares that the oikonomia practiced by Orthodoxy it never refer to the dogmas.” (Stăniloae 2006: 109-110)	Dogmas
110	“Actually, if the Church’s dogmas express the experiencing of Christ as present and working within Church, and if the Church’s unity in dogmas it means this unitary experiencing	Dogmas

	<p>of Christ, disregarding the dogmas it will mean not only weakening the Church, but will also mean reducing the content of the faith to a sum of subjective interpretations about a Christ, about Whom one has heard, and Who remains at distance, and it won't be their identification to the experiencing of Christ lived in His integral work, through the Holy Ghost. In this case, actually, preaching Christ it isn't covered by the power of experiencing His power, but it becomes a sum of theoretical, speculative, and emptied of power interpretations. If the dogmas express the experiencing of all Christ's works within Church, refusing some of the dogmas equals to refusing or to not knowing some of the Christ's works within Church, namely equals to depriving Christ of the integrity of His efficiency within Church and within the Church's limbs – the know dogmas no longer representing the experiencing of the Christ's works, or representing only the experiencing of some of His works – namely, Christ has no longer a full savior efficiency within Church and within the Church's limbs. The unity in a firm faith, based on the inward experiencing of all the Christ's works by the entire Church, it is tightly connected with the assuring of the salvation obtained through the Church.” (Stăniloae 2006: 110)</p>	
111	<p>“If the dogmatic belief of the Church and the Church's unity are the expression of living the fully savior presence of Christ within Church, these dogmas cannot be regarded as object of</p>	Dogmas

	transaction, as it could be in the case of a faith reckoned as simple interpretation about a distanced Christ.” (Stăniloae 2006: 111)	
111	<p>“For the dogmas are the expression of the integral savior power of Christ, Who is present in the fullness of His work within Church, <i>the unity of the Church consists also of its unity in Mysteries and in investing the Church with a unitary hierarchy in order to commit all the Mysteries, without differentiations</i>, and which to preach the same dogmatic beliefs. Properly-said, only through the Mysteries committed in a unitary mode by the members of the three levels of the priesthood, Christ as present within Church is a reality experienced in His work, in a unitary and full mode. <i>The full dogmatic faith and the totality of the Mysteries they form a whole</i>. Only together they keep the Church and the believers in the ambience of the savior work and of the endless love of Christ, One of the Trinity, Who has become man. The Church is one by its unity in all the three sides: in <i>dogmas</i>, which express in notions and words the faith in the presence of Christ within Church, in <i>cult</i> that through the Mysteries it comprises it communicates the work of Christ present within Church, and in <i>the work of the hierarchy</i> that commits the Mysteries and that preaches the faith in the working presence of Christ within Church.” (Stăniloae 2006: 111)</p>	Dogmas
111	“In matters of relations with the diverse Churches, in organizing its action in the various life circumstances of the	Dogmas

	diverse nations of groups of believers determined by their traditions, the One Church can take the countenance of autocephalous Churches, with own statuses, regulations, and action forms. Only in dogmas, and in Mysteries, in the hierarchy that preaches the dogmas and commits the Mysteries, the Church is one. Only a Church-one in dogmas, in Mysteries, in the hierarchical organizing and communion, it is a truly <i>unitary</i> Church, and only the Church that keeps these three, without flows, it is a <i>unique</i> Church.” (Stăniloae 2006: 111)	
111	“The Church is <i>unitary</i> for, by having Christ working within it, the Church truly is His extended body, and namely the Church if fully united with the Head and it is fully united in itself. If a Church doesn’t have Christ within, in this integral and intimate mode, and which reckons the Christ is so diluted within it than it is necessary to have a vicar, that Church won’t be fully united with Christ and neither will be one in itself and in its interior. Let aside the total lacking of unity of the Church, where Christ is even more absent from within it, not existing there a experiencing of the whole Christ, and therefore not existing except a faith mostly without consequences for life and interpreted in all sorts of forms as many individuals there are; there is no longer confessed a seen Church, and if there is not a seen Church there won’t be possible to exist either a real Church. This is because if the Church’s members do not know one another, it	Unity

	won't be possible to be consciously united and they won't be able to develop this unity. But the Church is the union of the ones who believe in Christ, and not only the union with Christ of some individuals taken individually." (Stăniloae 2006: 111)	
111	"The Church is <i>unique</i> in the full meaning of the word <i>Church</i> . This is for the Christian formations, which do not have Christ intimately dwelling within them neither they can be the body of Christ nor His bride. Besides this, Christ cannot have several bodies organically extended out of His body as person, and neither can He have more than one bride. Any full union of the believers with Christ cannot mean but an intimate, integral, and working presence of His, within their bosom. And only this union is the Church in the full meaning of the word." (Stăniloae 2006: 111)	Unity
111	"The question is: What are the other Christian confessions which do not confess such an intimate and working union with the integral Christ within them? We reckon they are not-full churches, some of them closer to the fullness, some of them farther away." (Stăniloae 2006: 111)	Theology
111	"Contrary to the Metropolitan Plato, who reckons that all the confessions are equal divisions of the same unique Church, the spirit of the Orthodox teaching and tradition imposes us to reckon that the unorthodox confessions are divisions which have been formed in some connection with the full Church and there is some connection with the Church, but they are not imparted with the full light and power of the Son Christ.	Theology

	In a way, the Church comprises all the confessions separated from the Church, for they haven't been able to totally separate themselves from the Tradition present within Church. Besides, Church in the full meaning of the word it is only the Orthodox Church." (Stăniloae 2006: 111)	
111-112	"In a certain way, the entire creation it is objectively frame in the rays of the same pre-incarnation Logos, namely in the Church's phase from before Christ, called to become the Church of Christ. Objectively and subjectively, the whole mankind of diverse beliefs, it knows in some measure the pre-incarnation Logos. And objectively and subjectively, the other Christian confessions know Christ, but not fully. By this, these confessions have partially achieved the quality as churches of Christ, being called to their fully accomplishing as Church of Christ." (Stăniloae 2006: 111-112)	Tropes: Rhetoric Catachresis the compound word <b><i>preîncarnațional</i></b> doesn't exist either in Romanian language; it was created by Father Professor Dumitru Stăniloae in order to express this new notion
112	"A certain church subsists outside Christendom even today, for there still are certain ontological connections of the human forces with one another and with the godlike Logos. All the more this church exists in the other Christian formations, given their connection through faith, with Christ, the embodied Logos, and given the fact that they partially have a common belief with the Orthodox Church, the full Church." (Stăniloae 2006: 112)	Theology
112	"If the ecumenical movement tend to reestablish the church's unity, it will be necessary to tend towards the most intimate presence of Christ in the believers' bosom. But the degree of	Unity

	the most intimate working presence of Christ in its bosom it is confessed and experienced by the Orthodox Church, which has preserved the life tradition of the early Church. The Christianity cannot reach the unity of the Church except by reaching the unity as body of Christ, at maximum united with the Head, or by reaching the supreme love relation with Christ, characteristic to his bride. Without accepting the intimate unity with Christ, one won't be able to reach either the unity of the Church in itself, as unitary body and as unique bride of Christ." (Stăniloae 2006: 112)	
112	"Given the situation of churchly non-fullness of the diverse Christian confessions, the question is: how will their members be saved? Or: is there salvation outside the Church which is only <i>one</i> , in the full meaning of the word?" (Stăniloae 2006: 112)	Theology
112	"In the diverse Christian confessions there are Christians whose life hasn't been reduced to the official doctrinal formulas of their confessions. The old Christian tradition has been more powerful than the innovations brought by those confessions' founders and officially affirmed by those Christian formations and by their theologians. For instance, in Catholicism, there have been practiced until nowadays the Mysteries with the believers' conviction that, by doing so, they are intimately and unmediated united with Christ, and that Christ is working <i>in the Church's bosom</i> , though the theological theory has given a deputy to Christ, and it	Theology

	conceive the salvation brought by Christ as done through the simple satisfaction Christ gave to God on Golgotha, or it declares that the grace received in Mysteries it is a created grace and not a work springing out of the uncreated godhead of Christ and as prolongation of it within the believers' being." (Stăniloae 2006: 112)	
112	"One must take in account also the second factor: the believers of the diverse Christian confession found themselves, without their will, in the frame of these denominations which have a belief about a Christ Who is not present with the whole His savior efficiency within those denominations' bosom. They not-fully participation to Christ – and this is mostly not their guilt – might have as consequence a not-fully participation to Christ in the future life too, according to the Savior's word: "In My Father's house, there are many dwelling places..." (Jn. 14: 2)." (Stăniloae 2006: 112)	Theology
112	"Without any doubt, are guilty the heresiarchs, who, without studying too deep the faith they inherited, and by guiding themselves rather according to the passion of their haughtiness, they proceeded to tearing apart the Christianity, and they caused so much damage to it." (Stăniloae 2006: 112)	Theology
<b>b. The Holiness of the Church</b>		
<i>The Sacrificed Christ, the Source of the Church's Holiness</i>		
112	"The Church's holiness stays in close connection with its unity. For, the more the Church is united with Christ and therefore within itself, the more the Church is united with its	Church

	<p>holy Head, the more the Church is holier in its quality as Christ's body. The sin, of the contrary of the holiness, it is actually a sin against the unity. The holiness of the Church and of the Church's members comes out of union of the Lord's body sanctified through obedience and sacrifice. The holiness of the Church and of its members it is the form their tight union with Christ is shown in – with Christ Who sanctified Himself through His sacrifice for us, He being already without sin on the basis of the hypostatical union.” (Stăniloae 2006: 112)</p>	
112-113	<p>“The Church's holiness, as its unity too, has its source in the Holy Christ, Who is present within Church. Where there is the unmediated and intimate relation with Christ and in Him with the other believers, there is the holiness too. In Protestantism, where the faith in the intimate and working presence of Christ within Church, it has weakened, in the same time with the Church's unity until its disappearing, the Church's holiness has equally weakened too. The preoccupation for sanctifying the body through restraint it has weakened very much in Catholicism too (the lack of the fasting, eating before the Holy Impartation etc.), due to the same fact of non-highlighting the impartation with the sanctified body of Christ within Church and, by and large, due to the same reduced accent put on the important of the Christ's body and of its holiness and of our body in the salvation work.” (Stăniloae 2006: 112-113)</p>	Theology
113	<p>“The Church's holiness, as its unity too, coming from the tight</p>	Theology

	<p>union with Christ, they are features which the savior power of Christ through Church is manifested through. If the salvation is the participation, through the transparency of the body, to the godlike infinity into the Holy Ghost, Who spiritualizes our bodies, one can understand why some of the western Christian confessions, evading the efforts necessary for spiritualizing the body, they conceive the salvation as a juridical solving of the conflict between God and people, a purely forma solving, which will bring forth it fruits, in the believers' being, only in the life to come." (Stăniloae 2006: 113)</p>	
113	<p>"Christ is saint, in the first place, for He is God. His holiness is a characteristic of His, as God. The creature doesn't have holiness except through participation. That's why, where the participation to God isn't affirmed, there neither is affirmed the holiness of the creature (Protestantism). Anywhere God manifests Himself, there His holiness is lived, as something totally different from the world, and that communicated the energy of the grace for purification, with a shiver of shyness, of veneration, or of fear the man experiences before God, due to the man's own sinfulness which impedes the full participation to the holiness of God (Isa. 6: 5-57; Exodus 3: 5). In the Old testament it is continuously mentioned the holiness of God, but also the communication of the holiness of God. This holiness fills up the place where God appears, it shines through persons who are close to God, and it leaves</p>	Theology

	behind a trace within these persons after God has come close to them.” (Stăniloae 2006: 113)	
113	“This holiness the one that has filled up the Son of God, through embodiment and sacrifice, and it filled up the assumed human nature elevating it on the godlike throne, providing its life out of the godlike infinity and, with this, the eternity. By being with this nature within the Church too and by coming into the believers too, Christ conveys the holiness, the salvation, and the godlike life, and the eternal life to the believers too. The holiness is being conveyed out of Christ’s body, and through Christ’s Holy Ghost. Through the Christ’s spiritualized body His holiness is endlessly conveyed to us, within Church, and it is being conveyed to us His power to become increasingly holier, increasingly open to the cleanness and to the endless love of God, and freer of any egotism that opposes the holiness.” (Stăniloae 2006: 113)	Holiness
113	“About this holiness Christ as man, one often speaks in the Holy Scripture. Christ calls Himself: “That One the Father has sanctified Him and has sent Him in the world” (Jn. 10: 36). And other places form the Holy Scripture say about Christ: “He has anointed Him in the Holy Ghost and in power” (Acts 10: 38); or: “Holy Your Son Jesus” (Acts 4: 27). He is “the Saint of God” (Mt. 1: 24) by excellence. Out of His holiness irradiates the Church’s holiness, the Church being His extended body, or in which Himself is with His sanctified body. For He has sanctified His body in order to sanctify the	Holiness

	<p>Church, by bringing His body as sacrifice. Actually, the self-sacrificing as surrendering to God, it means sanctification, given the fact that the ones who sacrifices himself he renounces to everything that separated him from God, and by doing so he unites himself with the holy God. Thus, the holiness can be equivalent too, to the full love for God, having its source in the holiness of God as unlimited love of God for us. The holiness is the perfect love consisting in a union of the persons as persons, without confounding them in an impersonal unity, but in a full respect through which they want to be maintained as such in eternity. In this sense, the holiness cannot come except from God. In this sense too, Christ has sanctified Himself as man, by filling Himself up with the consummate love for God out of the consummate love of God towards His humanity and, through it, towards all of us. “That’s why Jesus too, in order to sanctify the people with His blood, he suffered outside the gate” (Hebr. 13: 12).” (Stăniloae 2006: 113)</p>	
113	<p>“In Christ the endless love of God meets the humanity’s love, which opens to His love, by integrally surrendering itself to God. And Christ is the One Who conveys His endless godlike love as God, but He offer His love as man too, to God, by entirely surrendering Himself to God, on our behalf, as our Hierarch, for, as being filled up also as man with the godlike love He has consummately opened himself to, to convey this love to us too, and by this to sanctify us.” (Stăniloae 2006:</p>	Love

	113)	
113	<p>“The Christ’s state of sacrifice it is a state of love towards the Father and towards us, once only the love for another person determines a person to renounce to himself. This is the good fragrance of Christ’s sacrifice before the Father. Christ has reestablished thus our relation with the Father.” (Stăniloae 2006: 113)</p>	Love
114	<p>“The holiness as state of sacrifice before the Father, it is a state of love, out of the Father’s love. And for the love of God is endless and eternal and it gives our love these qualities too, God, by making us saints into Christ, He gives us the eternal life. By making us saint, God makes our persons eternal, namely He highlights our persons’ imperishable value. Of this state of holiness from Christ, and therefore of love between us and God, we are imparted within Church and this love is the force keeping the Church or its members in unity.” (Stăniloae 2006: 114)</p>	Love
114	<p>“About His sanctification through the sacrifice for us, out of His love, Christ Himself has spoken before His passions, showing that He has wanted to stretch this sanctification upon the Church: “And I sanctify Myself for them, for they to be too, sanctified into truth” (Jn. 17: 19). And Saint Apostle Paul said: “Through a sole bringing, He has eternally consummated the ones who are being sanctified” (Hebr. 10: 14). Or: “Christ has loved His Church and He has Given Himself for it, by cleaning it up in the bath of the water</p>	Sanctification

through Word, in order to present it to Himself as glorified Church, no having stain or wrinkle or anything like these, but in order to be holy and without blemish” (Ephes. 5: 25-27; compare also: I Cor. 6: 11; I Thess. 4: 3). Saint Paul made here a tight connection between Christ’s love and His sacrifice and the sanctification of the Church through His sacrifice. And about extending within us the holiness of Christ, we who believe in Him and who are united within Church, the Holy Scripture mentions it in several places. The first sanctification of the ones who believe in Christ it takes place at baptism, through which they are united with Christ and to one another within Church. This is for in Baptism “they have been washed up (of sins, of egotism), they have been sanctified, they have been corrected in the name of Lord Jesus Christ and in to the Ghost our God” (I Cor. 6: 11). Then, by living under the power of the grace, the ones who have been baptized they form “an imperial priesthood, a holy nation, a people gained to God” (I. Pt. 2: 9). All the ones who belong to Christ they are “called saints” (Rom. 1: 7, I Cor. 1: 2), “saints into Christ Jesus” (Phil. 1: 1), “sanctified in Christ Jesus” (I Cor. 1: 2 etc.). Christ, by dwelling the Church with His sanctified human nature, the Church is saint and sanctifier, having within the source of the grace and of the gifts. The Church is obtaining the grace and the gift, in the same time, through prayer, for the same source is in the same time above the Church, in quality as its Head, as the Church’s ultimate Head, who has no other head,

	being Himself the ultimate source of the holiness and of love. The Church is holy for in its prayer there is the Holy Ghost, Who prays powerfully, and that why the Church's obtains the Holy Ghost in an increased degree, the Holy Ghost Who "sanctifies all the things" which the people who believe are imparted with, and Who sanctifies the believers too, within Church, by even more coagulating them as Church." (Stăniloae 2006: 114)	
114	"The holiness, that has become through participation the feature of the Church and of the Church's members, in consists, in the first place, in the cleaning of sins and in the power of maintaining oneself in it, and of advancing in a life of virtues, which isn't but the positive and progressive expression of the cleanness and of love. The holiness is availability for communion with God, through prayer, and with the fellow human by praying for them and through reciprocal aid. All these aspects of the holiness belong to the Church and to its members." (Stăniloae 2006: 114)	Holiness
114	"Defining the holiness as loving relation with God, we accentuate the fact that the purity and all the virtues related to purity, they still aren't the essence of the holiness. The holiness is, in the first place, a shininess from above nature, of God, through the ones who strive themselves in these virtues; the holiness is a bright transparence of the godlike light. "The light of the Holy Trinity shines ever more" through them, said Saint Gregory of Nazianzus. The Saints wear the	Holiness

	image of Christ, as the One Who, through His humanity, conveys us the holiness and the shininess of the Holy Trinity, or the perfect love from amongst the Holy Trinity.” (Stăniloae 2006: 114)	
114	“The Church is the laboratory the Holy Ghost makes us saint in, or he makes us the fuller image of Christ, in Who is concentrated like in a Person the holiness and the love of the Holy Trinity. The Holy Ghost does this by maintaining us, in the same time, preoccupied with actively obtaining the holiness. The main occupation the Church has is to sanctify its members, for they can be saved only thus. The Holy Ghost works for sanctifying the believers within Church, for the Church’s life is imprinted with the sanctified body of Christ, for the Church wear His body in its bosom and out of Christ’s body irradiates the Holy Ghost. The Church works for this sanctification of its members for it maintains them all in the movement of the love and of the communion with one another.” (Stăniloae 2006: 114)	Sanctification
114-115	“On the threshold of their entering within Church the people are sanctified for Christ integrates them through Baptism, or through His Ghost working into Baptism, in the body of the ones united with Him, namely Christ unites the people with Him. By this, they have the quality of “saints”, by being “washed up” of the ancestral sin and of their sins until that moment, for they have been helped to decide themselves to get out of their egotism, to get out of the life they have been	Holy Mysteries: Baptism

	<p>before living it outside the infinity of Christ's love and outside the love from the Church's community. At Baptism, on the basis of their faith – or on the basis of the faith of the ones who guarantee for their faith that is going to get actualized, therefore on the basis of their potential faith - Christ has imprinted their nature with His sacrificed and sanctified human nature, free of the ancestral sin, and free of any other sin and impulse towards sin. The not-narrowed Christ in His endless love by any egotism of the sin, he has imprinted Himself in their faith or in their openness towards Him, as an impetus of their answer to His love, a fact that has made them clean of the ancestral sin of their narrowing and it has imprinted them with the dynamism towards the not-narrowed by sin life, in the ambience of the Christ's love. Christ, Who died as man towards any possibility of the sin, towards any possibility of narrowing of His humanity towards the infinity of the godlike love, he has imprinted Himself with the power of this endless love in the one who has been baptized, making him - even on that moment – to die to the sin, to get out of his narrowing and of his slavery.” (Stăniloae 2006: 115)</p>	
115	<p>“The possibility of movement freedom in the infinity of the love of God through Christ, regained by the will against the sin through the Ghost of Christ, it must be actualized in deeds not only by Christ, or by the Ghost dwelling in the baptized one, but by that one himself. The holiness is thus not only a gift, but it is also a mission, a duty of the Church's believers.</p>	Holiness

	<p>The holiness implies in itself the eschatological tension, or the tension towards the consummation of the future life, as it is implied also by the unity of the Church with God and amongst the Church's members, the Church too tending towards the eschatological consummation of the unity." (Stăniloae 2006: 115)</p>	
b) <i>The Pentecost, the Departure Point of the Holiness, and Its Eschatological Tension</i>		
115	<p>"Saint Apostle Paul described this tension between holiness as gift and the holiness as mission, from an eschatological perspective: "So, we have buried ourselves with Him, in death, through Baptism; so that, like Christ resurrected from death, through the glory of the Father, likewise, we also to walk in the renewal of the life. This is for if we have made with Him a sole stalk, into the likeness of His death, we will be partakers to His resurrection, by well realizing that our former man has been together crucified with Him, in order to destroy the body of the sin, so that we will no longer be slaves of the sin. This is for, who has died, he is free of sin" (Rom. 6: 4-7). Through the advancing in the achieved holiness, we advance towards resurrection. Through resurrection, the Church is a pilgrim towards heaven, as its believers are too." (Stăniloae 2006: 115)</p>	Holiness
115	<p>"The holiness has a dynamic character; the holiness isn't static. The one who believes in Christ, he is dead to the past. The believer is always oriented forwards, he doesn't live either the past or the present, but he lives the consummate</p>	Holiness

	<p>eschatological future and that makes out of present a stage towards a more consummate future. But the believer still activates in the present and even in the best possible mode, because he won't be able to advance to the higher stages if he doesn't pass through each present stage in a mode which not to stop him at that stage, or to make him falling down to the stages he has passed through. The sacrifice of death with Christ, it is thus a permanent work in Him; and in order to help the believers to do this, Christ transposes Himself too in a state of permanent sacrifice, a dynamic and not a static one. The imprinting of Christ, through which He sacrifices and resurrects Himself within us, it is thus a dynamic imprinting at its turn." (Stăniloae 2006: 115)</p>	
115	<p>"The cleaning up of the ancestral sin, namely the liberation of the will from the ancestral sin's slavery and the dwelling in the will of the freedom of Christ and of its powers capable of keeping a man in continuous movement towards good, it is such a mysterious event, so hidden in the deep of our being, than it is not shown except when passing in deeds of our will. We know, from our side, only the total intention of dying to the sin and of living into Christ. But our death with Christ, it is shown that it has been effective in Baptism, for our intentions of dying met the Christ's death, by being activated after Baptism." (Stăniloae 2006: 115)</p>	Sin
116	<p>"Christ remains forever available, on the basis of the decision we have manifested at Baptism, of dying to the sin and of</p>	Christ

	<p>living with Christ, as long as we do not revoke that decision. But, like in any personal relation, the work, or the manifestation of love, it must be continuously done, from both sides. Only by continuously affirming, by deeds, our attention towards Christ, we reach to enjoy everything He has given us as potential and of what we haven't known at the beginning." (Stăniloae 2006: 116)</p>	
116	<p>"All the believers from the Church are mysteriously holy, ever since the moment of the Baptism. But the Church is holy too, for through the Church, by being frame within the Church, the believers become saints. But if their holiness had remained always hidden and not shown through deeds, the Church's holiness would have been remained hidden too. But the believers' holiness is show within Church, namely through the ulterior powers received from it, or within it. In this it is shown the Church's holiness too. The Church's holiness is thus active too. The Church is a giant ladder in movement, which elevates all the people and on which all the people climb up; on this ladder each individual is at another stage of the holiness, in another closeness to God, in another degree crossed by the light from God and by His love, on the measure of his strivings upheld by Christ's power manifested through the Church. The ones who are higher up, they highlight more the Church's holiness, or the Christ's holiness, for Christ sanctifies the Church. Not even the highest stage exhausts the holiness reserves and of</p>	Holiness

	<p>sanctifying power the Church has, better said the reserves of Christ Who dwells within Church, the Church being the environment conveying the fire of the infinite holiness of God. Through all the believers are sanctified Christ and the Church, for through all the believers activates the holiness of the Christ's body." (Stăniloae 2006: 116)</p>	
116	<p>"Without any doubt, this difference between stages doesn't create separations between the Church's members, it doesn't create separations in Christ, like the diverse stages and features the children have and the places they occupy in their mother's heart, they do not create separations within the mother's heart. On the opposite it keeps them in unity also amongst them. Christ is being built up through the thoughts, the feelings, and the good deeds of the ones who are united with Him, in the sense that Christ can actualize, as calling and as answer to these self-accomplishments of the believers, also other reserves out of the ocean of His power and love. In addition to that, the spiritual richness of the ones who are higher up, being richness into humbleness, it is beneficial also to the ones who are less elevated. No saint shows his holiness and makes out of it a barrier in the communion with the other believers. A contrary, on the measure of his holiness it increases also his openness towards them. The saints' holiness is so accentuated than they do not want even to know their own holiness, and by this they actually do not know it, but it is known only to God and to the ones who have</p>	Holiness

	clean eyes in order to see it and who gain out of it. The saints' holiness is so hidden that the other believers must make great efforts of own elevating in holiness in order to know it, without becoming envious. In addition to that, the believers who are more elevated spiritually, they are dominated by a love for people corresponding to their level, and this is shown in the prayer for others and in deeds of humble serving, which want to pass unnoticed, for the helped ones not to feel humiliated by those deeds." (Stăniloae 2006: 116)	
116	"The Baptism is the Pentecost of each man who enters the Church and through Baptism each man can start a new road for he has become a "new creature" in movement of continuous spiritual increasing." (Stăniloae 2006: 116)	Holy Mysteries
116	"With the Pentecost it has started a new era in the social life of the mankind. Generally, the Church's members are preoccupied with the forgiveness of their sins, with removing the divisions and the differences amongst people, with increasing the love, and they ascend towards the Kingdom of Heavens." (Stăniloae 2006: 116)	Church
116	"This various point of the strivings from within Church it explains why the Church cannot strictly separate the saints from the sinners, and it also explains which the Church do not deprive the sinners of its communion except the ones who contest the Church's teaching - this teaching being the norm itself of the efforts towards holiness. One would never know whether a sinner will leave his idleness and he will commit	Church

	himself to climbing the ladder, by repenting himself of his sinful life. Anyway, the Church wants to keep available for the sinner the Christ's reserve of power and love from within Church; the Church doesn't want to deprive the sinner of a communion, even being an external communion, and occasion of deepening that external communion in an internal communion." (Stăniloae 2006: 116)	
116-117	"The ones who are on diverse stair of the ladder of holiness, they have reasons to be discontent with the stage they are in, because they are not consummate. From this point of view, it seems that no one has reached and no one reckons himself that he has reached the consummate holiness before his death, and that's why no one of them is given, before his death, the crown of the holiness officially recognized by Church. In many of the most advanced stages there still are imperfections, diminutions, mistakes, and small sins. It is so hard to tell where a living totally lacking such imperfection it starts, or whether it starts for someone of the Church's members such a living, as long as he hasn't surpassed yet the movement towards the Christ's infinity of love and holiness, and as long as he hasn't entered yet the resting from within that infinity of love and holiness." (Stăniloae 2006: 116-117)	Holiness
117	"Not all the believers are the same within Church; this doesn't mean, given the helplessness of reaching the consummation in this world, that we must become indifferent towards the sin, or to believe that it is a futile effort because of not	Holiness

	removing our sins at all, because of not elevating us to any degree of holiness, as the Protestantism affirms. This is one of the paradoxical meanings Saint Apostle John speaks about the state of the Christians, by declaring, on one hand, that “the blood of Christ cleans us up of all sins”, and on the other hand, “if we say that we don’t have sin, we deceive ourselves and the truth isn’t within us” (I Jn. 1, 7-8).” (Stăniloae 2006: 117)	
117	“We must keep ourselves in a permanent tension in order to overcome our sins as much as possible, by elevating ourselves to as little mistakes as possible, and confessing, in the same time, the mistakes we continue to make. The antinomy is being solved through confession: “If we confess our sins, He is faithful and righteous to forgive our sins and to clean us up of all injustice” (I Jn. 1: 9)” (Stăniloae 2006: 117)	Sin
117	“God take our sins seriously, for he writes them down or He takes notice of them as real. But God takes in consideration our repentance too, for those sins. This is for in repentance we overcome the locking up in ourselves and we enter the loving communion with Him; so, actually the sins disappear, of course due to the fact that we are welcomed by the Christ’s grace or love. But we must not intentionally commit sins, by thinking in advance that Christ is going to forgive us for our repentance. This would mean accustoming ourselves not to take either the repentance seriously. This would mean being pushed towards the sin not only by our real helplessness but	Sin

	it would mean committing the sin because of being disrespectful to God, because of thinking that we can take advantage of His mercy. God take in account our real helplessness, but not our pretended helplessness. Christ's sacrifice has been brought for our helplessness, and not for our intensions of insincerely taking advantage of His mercy, in the state from after Baptism which most of our helplessness has been healed in, by Christ, with His power, for He is dwelling within us." (Stăniloae 2006: 117)	
117	"Here is to discern between Church and its members, though, on the other hand, the Church comprises all of them: the Church is composed out of the ones who transcend and out of what it is being reached by continuous transcending. The Church has, in this case, the meaning of what is reached by transcending. The Church is, in its deep being, the holy spring for its members, having the holy Christ imprinted in it. The Church is the Bethesda well of healing water, that heals the sick ones, but it isn't infected with their microbes, but it dissolves those microbes." (Stăniloae 2006: 117)	Church
<b>c. The General Catholicity of the Church</b>		
<i>a) The Catholicity as Unity of the Persons in a Complementary Variety</i>		
117	"The Slav translators of the Nicaea-Constantinopolitan Creed rendered the Greek term "catoliki" through "sobornuiu" because of their resentment towards the Western Church, but probably also because the meaning of "universal" given by the Rome's Church to the word "catoliki" it doesn't faithfully	Church

	render the meaning of the original word. The Romanian translation has adopted, for the same reasons, the Slav term, calling the Church as “sobornicească” (Stăniloae 2006: 117)	
117	“The term “catholicity” in the Orthodox Church, it expresses the synodal mode of preserving the church’s teaching at Episcopal level, but also the general communitarian mode of practicing the teaching. The whole Church is a permanent Synod, a communion, a convergence, and a permanent co-working of all the Church’s members, for only in this state the Church’s spiritual goods are preserves and valued. In our time, this general synodality it is rendered through the idea of communion, which implies the idea of complementarity.” (Stăniloae 2006: 117)	Church
118	“The feature of the unity simply affirms that the Church is One, while the feature of the catholicity shows us what the nature of this unity is. It is a unity accomplished and maintained by the convergence, by the communion, and by the unanimous complementarity of the Church’s members, but not by simply putting them together or by a merging of all of them in a uniform whole. So, the synodality of the catholicity implies the meaning of the Church as an organic-spiritual whole, and by this it comes closer to the true meaning of the term “Catholic”, but without directly expressing it. Namely, the synodality or the catholicity expresses the position and the complementary work of the Church’s members, as in a true body, and not the cause of	Church

	this position and work, as the term “Catholic” does it.” (Stăniloae 2006: 118)	
118	“A direct rendering of the term “catholicity” it would be offered by the terms: “entirety” or “plenitude”. The Church is an organic whole, an organism, or a spiritual body, a plenitude that has everything, and this whole, this plenitude is present and efficient in each of the Church’s: limbs, acts, and parts. This Church’s meaning specifies its meaning as “body” of Christ. This meanings corresponds to the definition Saint Apostle Paul gave it to the Church as: “the fulfilling (the fullness) of the One Who fulfills everything in everybody” (Ephes. 1: 23)	Church
118	“The Church has Christ whole, with all His savior and deifier gifts, and each local Church and even each believer has Christ whole, but only by remaining in the “whole” of the body. As in every cell of the body there is the whole body with its work, with its specificity, so is the Church in each of its limbs or part – and through this Christ whole – but only for the respective limb of the respective part remains within Church. The limbs aren’t made uniform by this, but they remain complementary, due to the fact that the entire body’s life, or Christ Himself through the Holy Ghost, He is actively present in all of them.” (Stăniloae 2006: 118)	Church
118	“The Holy Ghost Who animates the Church’s prayer, He prays within me and so the Church itself prays together with me and in me. It prays together with me not only the Church of	Church

	the ones who are on earth, but the saints, the angels, and the Mother of the Lord too. “Cherubs with faces of fire, Seraphim with many eyes, Chairs and Masteries, Principalities and Angels and all the Archangels and holy Dominions, together with the blessed Forerunner, with the Prophets and the Apostles, with the pious Hierarchs, with all the righteous ones, all of you, pray for us to be saved! (Canon towards all the saints).” (...) Each believer is accompanied by the unanimity of the Church. No one is by himself, but he is in this unanimity. This is a perfect unanimity of persons, and each person is preserved not-annulled in, receiving power from the entire body and contributing with his specificity to the life of the entire body.” (Stăniloae 2006: 118)	
118	“The Holy Fathers clarified the idea of the Church’s presence in each of its limbs, developing the vision of Saint Apostle Paul about the diverse gifts of the limbs in the Christ’s body, gifts coming from and upheld by the same Ghost. In each believer, though, besides his special gifts, there is the same savior grace, the same dwelling of Christ through the Holy Ghost, but only for the believer is in connection with his parish. In the parish all the grace of the believers and all their gifts develop in solidarity, but only in connection with the bishop and with his eparchy, and this in connection with the whole Church.” (Stăniloae 2006: 118)	Church
<i>The Catholicity as Communion and Plenitude into the Holy Ghost</i>		
119	“Although we are limbs with diverse ministrations and gifts,	Communion

	<p>for we have all of these from the Holy Ghost and for we are living in the same Ghost and in the same organic whole of the Church, we have a common sensitiveness, or the sensitiveness of the whole is being lived by each one of us. The Ghost of Christ doesn't dress up each one of Church's limbs with all His gifts, in isolation, likewise at the creation weren't given all the qualities to every man, in isolation. If that had been the case, there wouldn't have been communion. But each of us receives everything but in the frame of the whole, so that each of us rejoices of everything, but in communion. The communion, far from reducing the personal life, it enriches the personal life. And through this it enriches the life of the whole. The communion and the plenitude, these are the two meanings of the Church's features expresses through the term "catholic." (Stăniloae 2006: 119)</p>	
119	<p>"To be the paradox noticed: <b>being different, we compose a body, and by composing a body, or a unity, we are no longer different.</b> Each ones openness towards the whole and his filling up with the whole, it makes him rejoicing of the whole, and so not to life only through what he differs." (Stăniloae 2006: 119)</p>	Tropes: Paradox
119	<p>"Of course, distinguishing between the own functions of the limbs and their common work it is only a theoretical operation. In reality, each characteristic work of each limb it is performed by the entire organism and each limb</p>	Tropes: Metaphor

	<p>accomplished through his function a function of the entire organism. Each limb is open to the work of the entire organism and it rejoices of this work. But no limb is confounded to the others, for each limb impropriates the work of the entire organism and the powers of the whole, in its own form. And right through that, the work of each limb is useful to the whole and it enriches the whole. Likewise, the same Ghost of the whole Christ, or the same whole Church it is efficient in the gift and in the work of each limb.” (Stăniloae 2006: 119)</p>	
119	<p>“The more intimately Christ is present with the Ghost within Church, the more real becomes this efficacy of the entire Church in all its limbs, and the more is capable of giving the possibility of spiritual growth to the limbs as persons, differentiated, out of the endless unitary richness of Christ, which is spiritually communicated by the Ghost within the differentiated and unitary body of the Church; so, the Church doesn’t make its members uniform as in the case of a unity sustained by an external authority, a non-synodal authority lacking the character of a body.” (Stăniloae 2006: 119)</p>	Church
119-120	<p>“The Church’s <i>wholeness</i> understood like this, it has God Himself, or Christ, as its foundation and as its source, Who dwells within Church and Who works within Church, through the Holy Ghost, as the feature of the unity and of the holiness. The Church’s <i>wholeness</i> stays in tight connection</p>	Church

	with the feature of the unity, not being but the specification of the unity's mode. But also with the feature of the holiness. This is for if the holiness consists in a self-renunciation of the believer humanity for God and of each believer for God and for his fellow humans, the holiness is a premise for the complementarity that makes the believers a body of Christ with many limbs." (Stăniloae 2006: 119-120)	
120	"The Wholeness or the plenitude of Christ within Church through the Holy Ghost, it has also a dynamic and differentiated character, as the holiness and the unity have too. Some of the Church's members live in higher degrees the wholeness or the plenitude of Christ within them, and their integration in the Church's plenitude. And the Church in totality, it advances towards a fullness of integrally experiencing God within it, and of Church's total integration in God, towards the state God will be "everything in all things" in (I Cor. 15: 28). Properly-said, this is the Church's destination. This integration in plenitude must become characteristic to the whole creation." (Stăniloae 2006: 120)	Church
120	"The Church is the wholeness, it is whole, and it is the plenitude for it has Christ, Who is everything in all things. The Church is the plenitude, for now in some virtual state, but in movement towards its full actualizing in eschatology. That's why the Church has the entire savior grace which leads the creation to deification; the Church has the whole teaching, which includes in it the whole knowledge necessary	Church

	for salvation. The Orthodox Church is the Church of the plenitude (...) The Orthodox Church has the entire capability towards the right fructifying, towards the believers' consummation." (Stăniloae 2006: 120)	
<b>d. The Church's Apostolicity</b>		
121	"Like through all the other three features, one can see Christ as the ultimate foundation and source of the Church, so it is seen also through apostolicity. The Apostles were the first group of people who believed in Christ, and they bore witness about His Resurrection and therefore about His godhead. The same Apostles were that group of people by which Christ has made Himself known - to all the generations which followed and which will follow - as He was: embodied God, crucified and resurrected for our salvation and deification. The Apostles confessed about Him, and they didn't speak about themselves. They didn't take from themselves this ministration, but Christ gave it to them. On their faith, on their witness, on their speaking about Christ, on their being's total consecration to the work of making know and communicating Christ, it has been founded and it is being prolonged the Church." (Stăniloae 2006: 121)	Church
121	"Christ didn't speak continuously, about Himself, to big multitudes of people. These multitudes were continuously changing to that they wouldn't have been capable of necessarily and surely memorize the content communicated to them. The multitudes wouldn't have been capable of	Apostles

	<p>memorizing the wholeness of the firm understanding concerning Christ's unique Person and work, but the multitudes would have remained with some sort of pieces which wouldn't have been possible to integrate in a unity. That's why Christ chose this small group of people whom He imprinted Himself in the authentic wholeness of His Person and work, in order to be memorized by them and conveyed not only generally and approximately to all the ones who will believe in the future, but also especially and exactly to some groups of Apostles' descendants, who to maintain the same integral and exact understanding of Christ's Persona and work over time." (Stăniloae 2006: 121)</p>	
121	<p>"Christ didn't choose a sole devotee person whom to confess Himself in His entirety, but He chose a group which, by unitarily receiving the same integral and authentic image of Christ's Person and work, to be able to unitarily convey it to the descendants, and those ones to their descendants." (Stăniloae 2006: 121)</p>	Apostles
121	<p>"If Christ had a sole disciple, that one wouldn't be able to receive the whole profoundness and richness of Christ's person, of His teaching and deeds, and a sole disciple wouldn't have been able to memorize all and he wouldn't have given an objective guarantee to the listeners concerning the preached truth. And not a person from amongst the disciple would have been able to keep under control the integral and authentic conveying of the Christ's image and work by the</p>	Apostles

	<p>other disciples, but this control was exercised by the recalling about Christ Himself, Who imprinted Himself in a prolonged time in their being, and this control was verified by the Apostles themselves through the communion amongst all of them. The twelve must be equals, for the unity of their preaching not to be crooked by the authority of only one of them.” (Stnilaoe 2006: 121)</p>	
121-122	<p>“That’s why in the New Testament the Apostles are together names the “foundation” of the Church (Ephes. 2: 20), but a foundation based on the ultimate foundation, Who is Christ. Saint Apostle Paul said that the Church is “built up on the foundation of the Apostles and of the prophets, the corner stone being Christ” (Ephes. 2: 20). Christ, as cornerstone, He united the Apostles, or better said, He united their faith with the teaching about Him in a unitary foundation, in the foundation of His Person profoundly imprinted in the Apostles’ being, which the Church can be built on, until the end of time, as a unitary and always the same spiritual building. The Church is the stronghold whose wall has “twelve foundation stones and within them there are twelve names, of the twelve ones and of the Lamb” (Apoc. 21: 14); the Apostles are “the pillars” of the Church (Gal. 2: 9). But the Lord Himself is the ultimate “foundation”, which cannot be replaced by another (I Cor. 3: 11; Ephes. 2: 20). The Lord is “the One Who upholds everything; for the corner stone uphold both the Church’s walls and the foundations... and the roof</p>	Apostles

	and the walls and anything else; everything is upheld by Him”.” (Stăniloae 2006: 121-122)	
122	“The Apostles as “foundation” they do not render Christ superfluous as foundation, neither Christ renders the Apostles as superfluous as superimposed foundation, for the Apostles as superimposed foundation they are transparent to Christ as ultimate foundation, or Christ only through Apostles He laid down a true foundation to the Church. The Apostles unitarily indicate to Christ, they indicate Him as the cornerstone; but if Christ addressed Himself to a changing multitude, and He didn’t made out of the Apostles’ group a steady foundation, the Church couldn’t come to existence and it couldn’t continue. Thus, the Church is apostolic, for through Apostles the Church knows Christ, fully and authentically, and from Apostles the Church has inherited the faith in Christ and the certitude of Christ’s resurrection.” (Stăniloae 2006: 122)	Apostles
122	“Both the faith in Christ and the certitude of His resurrection, they have been maintained during the Church’s historical existence, the Church maintaining itself through the apostolic succession of the episcopate in communion, or through the grace of the Holy Ghost the Apostles received on Pentecost and conveyed to the episcopate, and conveyed by this one to the priest and to the believers. That’s why the Church continuously receives and has Christ Himself with all His gifts, within itself. It was necessary the Apostles themselves,	Apostles

	<p>and not other persons, to receive the Holy Ghost in the initial moment of the Church, namely to receive the Ghost of Christ, Who to remain within Church. This was necessary in order the Apostles to see that the enlightenment the Ghost brought them concerning the Christ's Person and work, and the power the Ghost instilled to the Apostles, in order to bear witness about Christ, and that enlightenment and witness refer to that Christ they knew, and so this Ghost was the Christ's Ghost Himself, sent by Christ Himself. Through the grace of the Holy Ghost that the Apostles received at the beginning, they were able to maintain and to communicate, generally to the Church and especially to the bishops the faith in Christ and the teaching about Him, integrally, in the same time with the grace of the connection with Christ as the One present within Church through the holy Ghost; and the bishops were able to maintain and to convey these ones, at their turn, uninterruptedly, to the successive generations from within Church." (Stăniloae 2006: 122)</p>	
122	<p>"The Apostles are the first group of people who believer in the Christ's godhead, belief that was decisively strengthened within them by the fact they saw the resurrected Christ. Their faith, their witness concerning His Resurrection, it is the first foundation the Church has started to be built up on, and it continues to be built up on. If the faith and the witness of the Apostles had not existed, the Church couldn't have come to existence and it couldn't have lasted and grown up."</p>	Apostles

	(Stăniloae 2006: 122)	
122	<p>“Through Apostles we know Christ as he was, we know His teaching through which He interpreted Himself and he indicated the way of man’s salvation and consummation. This teaching isn’t separated from the Apostles’ faith, but this teaching is the content or the basis of the Apostles’ faith. On the other hand, their faith, which has been strengthened for the last time through Resurrection, it opened their eyes in order to understand Christ’s Person and work and the whole content of His teaching. That’s why they were able, after Resurrection, to see Christ’s Person, His teaching and His work implied in the Scripture from before Christ’s embodiment, therefore they were able to see the Person, the teaching, and the work of Jesus illuminating the whole Scripture, and to see Him, as illuminated by the Scripture; they were able to see Christ and His work of fulfiller of the salvation plan of God.” (Stăniloae 2006: 122)</p>	Apostles
122	<p>“Christ Himself, after His Resurrection, He drew again the Apostles’ attention upon this hidden presence of His in the whole Scripture from before His Embodiment, and they were then able to understand this thing which they were unable to understand it before, though Jesus affirmed it also in the teaching He gave them before. It lacked the coronation of the salvation plan through the real Resurrection of Christ, in order to be seen the plan’s real meaning. “Then He spoke to them: These are the words I uttered towards you, while I was</p>	Apostles

	with you, for must be fulfilled all the thing written about Me in the law of Moses, in prophets and in psalms. Then He opened their eyes, in order they to understand the Scriptures. And He told them that it was written so and it was due Christ to suffer and to resurrect from dead, on the third day” (Lk. 24: 44-46).” (Stăniloae 2006: 122)	
122	“Before Resurrection, the Apostles wouldn’t be able to write down the Gospels and they preaching wouldn’t have the amplitude of the vision that frames the whole Scripture of the Old Testament in the salvation’s plan in Christ, vision of which written form we have it especially in the Epistles of Saint Paul.” (Stăniloae 2006: 122)	Apostles
122	“Jesus Himself reminds them that he indicated them often, before His Resurrection, how Moses and the prophets spoke about Him. And, actually, He often showed them how the Old Testament was being fulfilled in Him (Ex.: Lk. 4: 21). Jesus was the Same from His Resurrection, but because before His Resurrection His prophecy about His Resurrection wasn’t fulfilled yet, namely He didn’t appear in His glory yet, to the Apostles there still remained many things regarding Him, not only hidden but also not understood.” (Stăniloae 2006: 122)	Apostles
123	“Regarding the vocabulary of the Gospels, this one wasn’t invented by Apostles, but it is the one that Christ used. Although, some forms of expressing the meaning of the Savior’s Person and work, comprised in the Apostles’ preaching and epistles, these forms belong to the Apostles,	

	but these forms of expressing do not lack a certain connection and relating with the ones which Jesus used. Thus, the Apostles' preaching and writing about Jesus have, on one hand, certain expression originality, so that is apostolic in a properly said manner, and on the other hand it is fully framed in the content and in the forms of the Christ's speeches and of teaching towards them." (Stăniloae 2006: 123)	
123	"In any case, we know only through Apostles what Christ was teaching and how he taught. From the Apostles we have the framing of this teaching in the forma and in the expressions of an explicit presentation, which has remained as the essence of the content of the teaching and of the spiritual connection of the Church with Christ. This presentation is normative for all the times, not only for it is the first exposition of the Christ's deeds and of his teaching – and therefore it is the most authentic one -, but also for in its expression forms it organically grows out of the Savior's expressions." (Stăniloae 2006: 123)	Apostles
123	"The Church is apostolic in all the times, for it has the same faith as the Apostles had, and for the Church stays on the content and on the form Christ has given to it. Although, the successive generations of the believers they didn't inherit also the quality as Apostles, because they didn't inherit the Apostles' position too, as being the first ones in the faith in Christ and the first interpreters of His teaching and deeds." (Stăniloae 2006: 123)	Church

123	<p>“In this quality of witnesses and of initial interpreters of Christ’s Revelation – which implies the fact that they stayed next to Jesus for three years, and that they saw Him resurrected and that they received His Ghost in an unmediated manner -, it is included also their quality as organs of finalizing the Revelation in Christ and of completing this Revelation.” (Stăniloae 2006: 123)</p>	Church
123	<p>“The Apostolic presentation of the Christ’s Person and work, namely the Apostolic formulation of Christ’s teaching and of the teaching about Christ, it remains the permanent and unchanged basis of the Church’s faith and teaching, for it is the most faithful rendering of this teaching, for the Apostles as true organs of the Revelation into Christ, in this presentation and in its forms of expression, they render their direct gaze in the godlike infinity of Christ’s Person and unique humanity of His, due to this fact. No other kind of expression during the Church’s history will be able to surpass the Apostolic rendering of this infinity and the Apostolic authentic seeing of it. All the next expressions will remain narrower, lacking the warmth, lacking the perspicacity and the richness in content, because of not having at their basis the intimate seeing of the Apostles into the Person of Christ.” (Stăniloae 2006: 123)</p>	Apostles
123	<p>“Another fact that raises the Apostles above all the believer generations which follow them, and it also makes them the foundation of the Church, it is that they were the first ones to</p>	Apostles

	receive the Holy Ghost at Pentecost and they received Him without any human mediation.” (Stăniloae 2006: 123)	
123	“The Apostles received the Holy Ghost without any other human mediation, for they received the Ghost directly from the body of Christ that was fully spiritualized and ready for Ascent. And this happened to them for during the three years they stayed next to Jesus they reached a great spiritual union with Him, fact due to which, after Resurrection, in Christ’s first spiritualization, He conveys them the first instilling of the Holy Ghost (Jn. 20: 22).” (Stăniloae 2006: 123)	Apostles
123	“By the power of the Holy Ghost received at Pentecost, which is in the same time the full dwelling of Christ within them and, since that, the full dwelling of the Ghost in the beginner Church, the Apostles became the first visible human mediators of the Holy Ghost, or of Christ Himself through the Holy Ghost. Through the Holy Ghost received by them, on one hand they are fully confirmed in the faith and in the understanding of the Christ’s Person and work, and on the other hand, they are baptized, being cleaned up of the ancestral sin, for the Holy Ghost dwells into Christ and for the Holy Ghost dwelled with all His actual and potential gifts and works, within the Apostles. <i>Being the first ones to receive the Holy Ghost, namely without visible human mediation, the Apostles are confirmed in the quality of the non-transferable apostolate</i> , a fact that means also the quality of first preachers and conveyors of the integral grace of the Holy	Apostles

	<p>Ghost. Thus, for the Apostles are the first one to receive the Christ within them, they become the first Christians, for the Same Christ is being received also by the Christians from after the Apostles. Although, by receiving also the mission of first upholders of the integral revelation and of the Christ's gifts and works, the Apostles received by this the power of conveying this special mission - of preaching about Christ and about His gifts and works - to a group of successors, to the bishops, for these ones at their turn to convey it to their successors. At their turn, all the bishops convey Christ, and His works received from Apostles, to the priests and through these ones, or independently from these ones, to the ones who believe." (Stăniloae 2006: 123)</p>	
123	<p>"The Pentecost confirms the Apostles in a threefold quality: that of the non-transferable Apostolate; that of the Christians who convey, to the ones willing to accept it, the faith and the teaching about Christ, in general; and the one of the ones entrusted with the mission of conveying the responsibility of the preaching and of the communicating the Ghost of Christ to a group of special persons - namely the bishops - and through them, the savior grace, to all the believers." (Stăniloae 2006: 123)</p>	Apostles
123-124	<p>"The three qualities compose a whole within Apostles. Only for they are the first to receive the Holy Ghost, namely in an unmediated manner from Christ Who was fully spiritualized in His body, they become the starting point of the apostolic</p>	Apostles

	<p>succession, of the uninterrupted mission and responsibility of the episcopate for preaching the integral teaching about Christ and of communicating Christ Himself with His works in the whole Church. And only for they were the first Christians to receive Christ within them, through the Holy Ghost, so that they were the first limbs of the Church, the Apostles can convey Christ to the following generations within Church, and they can convey, in Apostolic succession, to the episcopate, the special mission and the gift of preaching of Christ within Church and of communicating Christ and His grace to the future Christians.” (Stăniloae 2006: 123-124)</p>	
124	<p>“The succession of the grace is conditioned by the continuity of the teaching, but <i>the grace received by bishops through apostolic succession ensures the preservation of the apostolic teaching</i>. This is for this grace isn’t being transmitted without the apostolic teaching, for it is not transmitted in a vacuum. The bishops assures the bishops who are ordaining him – and through them the entire episcopate and the Church -, before he receives the hierarchical grace, that he has impropriated the apostolic faith and teaching, so that he is worthy of receiving the mission he is entrusted with, of maintaining and preaching the apostolic teaching. In addition to that, it is necessary that <i>the grace of Christ, conveyed through the Holy Ghost and used in the synodal assembly, for correctly interpreting the teaching</i>, for preaching and solidary preserving the teaching out of the Apostolic tradition, in the</p>	Priesthood

	spirit of which it must be interpreted the written apostolic teaching too.” (Stăniloae 2006: 124)	
124	“Thus, the Church is apostolic through by inheriting the faith, the teaching, and the grace from Apostles, as the first ones who received them from Christ through the Holy Ghost. The Church’s apostolicity unites the history with the present. In conveying the Christ’s grace and teaching, each generation contributes through its faith. In conveying them, each generation, spiritualized through the mediation of the previous one, it contributes to spiritualizing the blood of the successor generation.” (Stăniloae 2006: 124)	Church
124	<i>“Apostolicity means connecting the generations in the whole tradition that comes from Apostles, for it is the whole Revelation, but also in the grace and in the spirituality which come in an uninterrupted manner from the Christ’s Ghost through them. But this doesn’t mean that the Church looks only at the past, that Christ belongs to the history, and that the Apostles interpose themselves between Christ and us, or that the grace comes only from the past. We enter a connection with the living Christ now too. The Ghost of Christ or His grace is being descending now too, from above, at every baptism, in a continuous Pentecost.”</i> (Stăniloae 2006: 124)	Church
124	“We must know about Christ, we must believe in Christ with the whole our determination. And we receive this faith from the existent priests and Christians, who believed before us, and they have received it from the ones from before them, and	Faith

	so on to the Apostles, the first ones who knew about Christ and who believed in Him. The history is necessary for us to enter our present connection with Christ. The faith of our forerunners means the presence of Christ and of the Holy Ghost, in the present moment, within them. In this sense, Christ comes through the Holy Ghost from them, and it was so, all the way to the Apostles: a presence since this moment, of His, within the ones who believed before us, it is His the spring of the grace within us, in His Church, and the Church unites all of us who believe.” (Stăniloae 2006: 124)	
124	“Christ, Who is in the priests and in the believers, he is also above them - He is within Church and He is also above Church. Likewise we receive Him too, both from heavens and from them. They occasion us through their faith and through their knowledge the receiving of Christ out of them, but also out of heavens as the ultimate height Christ is in. The priests and the bishops who celebrate the Mysteries, they preach and give knowledge about Christ, Who is <i>within</i> Church and <i>above</i> Church. Their prayer that occasions the Christ’s coming within us, they make is within Church, and that’s why the Church prays within them.” (Stăniloae 2006: 124)	Priesthood
124-125	“The Church conveys Christ to us, out of itself, and the Church also occasions the dwelling of Christ from heavens, or from the ultimate height, in us. This is for Christ from within Church is the Same with Christ from the ultimate height, for the Church ranges to that ultimate height or depth. The	Prayer

	<p>Apostles receive the Holy Ghost, or they received Christ through the Holy Ghost, through the prayer they learnt from Christ (Acts 1: 14). Christ comes within us through our prayer. In our prayer we are assisted by the priest's prayer and by the Church's prayer, but we are assisted by the Holy Ghost too, and in this prayer is knowledge about Christ and a faith in Christ which come from Apostles. From Apostles it comes within Church, in the same time with the faith in Christ and with the knowledge about Him, the warmth of the prayer too and therefore Christ Himself and the Holy Ghost who are praying within us." (Stăniloae 2006: 124)</p>	
<b>The Personalistic Feature of the Salvation within Church through the Work of the Holy Ghost and the Co-Working of the Man</b>		
<b>A</b>		
<b>The Work of the Holy Ghost or the Godlike Grace and the Man's Free Collaboration with the Holy Ghost</b>		
<b>1. The Work of the Holy Ghost or the Godlike Grace</b>		
125	<p>If, constitutively, the Church consists of Christ-the Head and of the humanity-His body, the Holy Ghost is the One Who unites Christ with the people, or the people with Christ. The Holy Ghost is by this, the sanctifier power, of-life-maker and unifier within Church. The Holy Ghost descended at Pentecost and, by His descent itself, He has given the Church existence. The Holy Ghost determined the Church to be constituted, whose premise was laid down by Christ – through His savior deeds – in His body. But the Holy Ghost ceaselessly remains within Church, by relentlessly irradiating</p>	Holy Ghost

	<p>out of Christ. The Holy Ghost is the factor through Whom, once constituted, the Church is being upheld in existence; this is for the Holy Ghost brings new human limbs within Church, He seeds within them the Christ's grace and gifts, and by this, the Holy Ghost unifies them into Christ, by sanctifying them and by giving them a new life, namely godlike life out of Christ's life. Through the Holy Ghost flows and further grows up, the godlike life within Church – it grows up the Church itself.” (Stăniloae 2006: 125)</p>	
125	<p>“Even though the work of the Holy Ghost within Church is no longer fulfilled through sensitive wonders, as when the Ghost descended on Pentecost, he maintains the godlike life within Church, namely he maintains the Church in continuation. Of course, the Ghost doesn't do this without the collaboration of the human factor.” (Stăniloae 2006: 125)</p>	Holy Ghost
125	<p>“The general work of salvation, done by the Ghost within Church, is being done through the godlike grace, or it is the godlike grace itself.” (Stăniloae 2006: 125)</p>	Grace of God
125	<p>“According to the teaching of the Holy Scripture, the godlike grace isn't good by itself, namely detached from God. This teaching has reached the clearest expression in the formulation of Saint Gregory Palamas, namely that the grace is an uncreated energy, springing out of the godlike being of the Three Hypostases and it is inseparable from Them. The Greek term “ἐνέργεια” is translated in Romanian language as “work”. This highlights that within grace as work it is present</p>	Grace of God

	<p>the Subject Himself Who does the work. This is for there isn't work without a worker. That's why we can use the term "energy" too, in the sense that in the work it is shown the energy of the one who works. But this energy is being always imprinted in the ones for whom the work is being done. That's why, by understanding the grace as godlike "energy", we understand it, on one hand, with the meaning of energy which is imprinted in the work within whom work the Holy Ghost, making that one capable of working too, or making him capable of co-working with the Holy Ghost." (Stăniloae 2006: 125)</p>	
125	<p>"Speaking about grace, we must equally accentuate its quality of inexhaustible power coming out of the infinite godhead dwelling within Christ's humanity, and the perspective of light the grace it opens to us, in the infinity of the communion with the Person of Christ or with the Holy Trinity, for the Holy Trinity has opened to us in Christ, out of love. The grace is the window opened towards the infinity of God as Person, or as Trinitarian communion of Persons, once God has placed us, by grace, in relation with Himself. The grace <b>un-limits</b> the life of our existence and by this it satisfies the thirst of our existence for the transcendent infinite of God as Person. As such, the grace gives us the possibility to be fulfilled as "image of God", or it helps us to advance in the likeness with God, or in the infinity of the loving relation with Him." (Stăniloae 2006: 125)</p>	<p>Grace of God Tropes: Rhetorical Catachresis</p>

125	<p>“The Holy Ghost, as Hypostasis, He is active within people in diverse ways and degrees, by producing within people diverse effects. But, through all these works the Holy Ghost unites the man with Christ, and by this He makes the man to be imparted with the infinite holiness and godhead which are in the body of Christ, or within Christ’s human nature.” (Stăniloae 2006: 125)</p>	Holy Ghost
125-126	<p>“The presence of the human Person of Christ Himself in the grace conveyed to us through the Holy Ghost, it is made understood by the analogy which the relations amongst human persons present it to us. When a person exercises a positive influence upon another person, the influence of the first one won’t remain a simple external work upon the second person, but it is imprinted within in his being as a power ceaselessly exercised by him, but which can be actualized by the second person for his benefit, when he wants that. For this actualization isn’t but a passing to a together-working of the second person with the first person. Thus, in working, a person meets another person not only in a passing manner, but also durably.” (Stăniloae 2006: 125-126)</p>	Personalism
126	<p>“In a way, the grace of the Holy Ghost, imprinted as power and as the infinite horizon within the man’s being, it is felt by the man as presence and as work of the Holy Ghost Himself. But this is not always, because one needs in order to do that a sharper looking within his self. On the other hand, this</p>	Grace of God

	<p>increased feeling of power and of light, from himself, he won't always put it in working. When he puts it in working, he immediately feels that in the same time with him there works also the Ghost of Christ. There are, somehow, two forms of degrees of grace's presence within man: an imprinting of the grace within man, as power, though this presence too is a work of the Holy Ghost; and there is also a presence fully assimilated and felt by man, as work through his own work." (Stăniloae 2006: 126)</p>	
126	<p>"This teaching about the grace it has the quality of placing the man in unmediated connection with God Who work within the man, unlike the Roman-Catholic teaching which, through the doctrine about the created grace it leave the man alone with an impersonal power added to his natural powers, or put at his disposal." (Stăniloae 2006: 126)</p>	Theology
126	<p>"The Holy Ghost is active also in the many gifts He gives us, as equally powers. But, at the basis of all the gifts stay the grace of the Mysteries. The grace is the fundamental works committed by the Ghost within people for their salvation, works imprinted within the people as powers. Through these powers, the Holy Ghost unites the man fundamentally with Christ, by endowing the man with some power which elevate him above the powers strictly belonging to the man's nature, or by placing the man in a relation of co-working with Christ Himself through the actualization of these powers in works." (Stăniloae 2006: 126)</p>	Grace of God

126	<p>“At the beginning of all the gifts it stays a gift received through a Mystery. Out of the man’s collaboration with the grace there emerge diverse gifts, corresponding to the man’s natural capacities. The grace granted through Mysteries it supposes also a preparation, but the significance of that preparation is stays rather in ensuring a future collaboration form the man’s side.” (Stăniloae 2006: 126)</p>	Grace of God
126	<p>“The grace staying at the beginning of the beginning, it is that granted through the Baptism’s Mystery. Even this one supposes the man’s preparation, or at least the lack of refusal, an opening as basis of the man’s future collaboration with the grace. This condition is fulfilled by children too. And, in their case, the condition of the collaboration with the work of the Holy Ghost, started since Baptism, it is ensured even more, given the Christian ambience of the family, under whose influence stays rather the child that the adult, to which the child is always almost totally open.” (Stăniloae 2006: 126)</p>	Grace of God
126	<p>“The Mystery’s grace it generally means the beginning of the work of the Holy Ghost within a man, or the beginning of a new kind of work, which is being imprinted as a new kind of power, but base on the work started at Baptism. And the work of the Ghost, by persisting, in produces within man an even greater powers, or a permanent state, which fructifies in good deeds, in avoiding the sins, in a state of purity, of firmer faith, and more alive. In all of these there is the grace, as</p>	Grace of God

	work of the Ghost.” (Stăniloae 2006: 126)	
126	<p>“That’s why one can speak about a state of grace too, or about the grace that dresses up the man. (...) Gradually, the man will be totally transformed by grace, or by the work of the Ghost, if he collaborates with Him; the man will wear in the whole of his being the active seal of the grace, as seal of Christ, as an increasingly luminous vestment, as a transparent light overflowing out of his interior that is full of Christ, and it dresses up the whole man’s exterior countenance. The grace produces an ontological, spiritual state too, that can be experienced and expressed as such; of course this will be as long as the work of the Holy Ghost or of Christ will last within man and as long as the man will collaborate too.” (Stăniloae 2006: 126)</p>	Grace of God
126	<p>“The grace as continuous state it is therefore a state of continuous and active presence of Christ Himself in front of the man and of the man in front of Christ, it is a state of dynamic, living, and unmediated dialogical relation.” (Stăniloae 2006: 126)</p>	Grace of God
126-127	<p>“The grace, together with all the gifts, they belong not only to the Ghost, but also to Christ. Properly-said, the grace has been made possible and accessible to us through Christ, for Christ has elevated our nature assumed by Him, to the state of lack of sin, of total giving to God through the sacrifice on the cross, to the state of incorruptibility through Resurrection, and to the state of culminant spiritualization</p>	Grace of God

	through Ascent. Before the Christ's embodiment, our nature was closed to the work of God within it, to the penetration of the infinity of the life and of the love of God in it, namely it was closed to the grace, in the sense that it could refuse any collaboration with the grace." (Stăniloae 2006: 126-127)	
127	"The grace and all the gifts aren't something else but only the bringing of the goods comprised in our deified into Christ nature, within ourselves, through the Holy Ghost." (Stăniloae 2006: 127)	Grace of God
127	"The grace and the gifts aren't colorless and indeterminate godlike works. Of course, in such a case too, these works would have healed what it is evil within our nature and it would have strengthened our nature towards the good things, in a mode corresponding to the predispositions and to the special capacities or each person. But for the working Ghost irradiates out of Christ, Who has been filled up with the Ghost as man too, the works of the Ghost bring us the state of our nature consummate in Christ, making us in the image of Christ, accomplished as consummate man. He helps us to walk the way Christ walked it as man, in order to deify and to fully accomplish our nature. The Ghost helps us to live a sinless life, without the egotistic narrowness, the Ghost helps us to die to ourselves, and to die towards everything that is contrary to God. In the same time, The ghost puts into our soul the forces which will make it capable to resurrect his body, when these force will be fully developed at the end of	Grace of God

	time, through the consummate irradiation of the Ghost, in an unmediated manner, out of Christ Who will show Himself into glory. There is no other way the believer to consummate himself in, than the one that Christ followed, and out of the Christ's power, Who has assimilated within His humanity the endless divine energies, making these energies to belong to His human nature, but, in the same time, making these energies accessible to us." (Stăniloae 2006: 127)	
127	"The Ghost hasn't other role than to make these energies of Christ and the gifts which bring us together to the likeness of Christ, as our own. This is because, without appropriating these energies, we couldn't, properly-said, consummate ourselves. Through the Ghost we enter a dialogue with Christ, which we are communicated His power and light in, a dialogue of gradually knowing the infinity of God which dwells in the Christ's humanity which we can have access to. We imitate and we receive the Ghost out of the Christ's things, in a free dialogue in endless progress. We become as many hypostases which the Hypostasis of the Ghost works and speaks through, or which become capable of speaking to Christ as partners adapted to Him and capable of receiving His things; or, the Ghost becomes interior to all the human subjects who receive Him, becoming thus partner-hypostases to Christ, in the dialogue with Him; by making them some kind of hypostases unity, for the same Ghost, as Hypostasis, He unifies them in their work and speaking, in their dialogue	Holy Ghost

	with Christ.” (Stăniloae 2006: 127)	
127-128	<p>“There starts a kenosis of the Ghost, Who descends on our level, in order to elevate us on the level as partners of Christ. The Holy Ghost isn’t a human hypostasis with a special nature, and therefore He isn’t embodied like Christ, and therefore nothing impedes the Holy Ghost to infuse Himself as Hypostasis within our hypostases, becoming thus some kind of Hypostasis of our persons. And this makes Him all the more intimate to us. Christ is always a model differing from us, our model we are speaking to, distinct from us as we are distinct to one another, and also tied to us and possible to be increasingly more tied, as we are tied to one another and possible to be increasingly more tied amongst us. Christ remains our partner we are speaking to, Whom he imitate, Whom we ask for our powers and from Whom the powers are coming to us in this dialogue, and Christ too becomes interior to us, but in another mode. The Ghost is the one through Whom we are doing all these things, covering Himself with us (putting us on Him, o. n.) but without annulling us, but also without appearing in front of us as a distinct from us partner of dialogue. There takes place a dialogue between us and Christ, partially on the historical plan and partially on the plan of the eternity, for we are accepted and elevated on the position of the Ghost, of the Ghost accepts our position on the ground of a supreme intimacy. Although, this doesn’t annul us as persons, but it develops us as persons, likewise the</p>	<p>Holy Ghost  Tropes: <b>the whole is more than its parts</b></p>

	<p>sunlight that penetrates us and gives us the power of seeing it doesn't annul us as persons. That's why it was said that the Saints are the incorporations (embodiments, o. n.) of the Ghost, of course not in the sense that their human nature has the Ghost as Hypostasis in the same sense that Christ is the Hypostasis of the human nature; but in the sense that their subjects are accomplished in a supreme intimacy with the Ghost, and not only their knowing and speaking and willing subjects, but also their bodies, namely their whole being. This intimacy between the Ghost and the believer makes the spiritual man not to feel the Ghost as a <i>You</i>, but each time he says I, he hears the Ghost saying within him, Me. His own <i>self</i> has become the Ghost's <i>Self</i>; the Ghost's <i>Self</i> has become his <i>self</i> in a consummate union but without confusion. There are two interpenetrated <i>selves</i>: the Ghost's <i>Self</i> imprinted in the man's <i>self</i> in order to develop the man's <i>self</i>. The Ghost's powers, and through that, the Christ's powers have become the man's powers. The Ghost doesn't affirm Himself through the category of <i>You</i>, as Christ, but as <i>I</i>, in order to strengthen the man's <i>self</i>, but as a loving of Christ <i>you</i>. By descending on the "me-you" human level, the Ghost humbles Himself like the man, for the man to humble himself and thus to be the man elevated through humbleness." (Stnilaoe 2006: 127-128)</p>	
128	<p>"As Ghost of the man's communion with Christ and in Christ with all the believers, the Holy Ghost is especially an <i>Me</i> of</p>	Holy Ghost

	the Church, and Me in which the Church's believers feel like being one, for each of them feels that his <i>self</i> is penetrated by the other's <i>selves</i> , for the same <i>Me</i> of the Ghost is present and He humbles in everybody, in their communion with Christ and with one another. Due to this fact, as also to the fact that the Ghost still is a godlike <i>Me</i> , I feel this <i>Me</i> as superior to me. It is a <i>Me</i> who elevates me; it is a <i>Me</i> in whom all of us gain an increasingly greater transparency and interpenetration, in whom we feel as being one, but not fallen into impersonal. This if for this common <i>Me</i> illuminates us increasingly more as a <i>Me</i> of the communion." (Stăniloae 2006: 128)	
128	"O course, Christ represents us in front of the Father as a human <i>Me</i> . But towards us Christ is a <i>You</i> , for He is from amongst us. The Ghost, though, does not represent us as a human <i>Me</i> differing from us, namely as our <i>You</i> . But, being helped by the Ghost, Who is present in <i>selves</i> , we presents ourselves to the Father, like the Son, on one hand as a multiplicity of <i>selves</i> , and on the other hand as a sole <i>me</i> , or like a multiple <i>me</i> ."	Holy Ghost
128	"Through the Ghost, the Son makes us partakers to Himself, namely He actualizes the possibility He has given to us to be elevated on the level of the dialogue with Himself like God, like some partners equal to Him by grace, or by the Ghost, or like gods and sons of God by grace." (Stăniloae 2006: 128)	Holy Ghost
128	"The grace as work of the Ghost and of Christ, it moves within	Holy Ghost

	Church, since the Ghost moves within us as a common <i>me</i> of ours, for He strengthens our love towards Christ and amongst all of us who believe. Here appears also the paradox of the freedom. On one hand, within man there is the Ghost Who works, feels, and knows, and on the other hand the man himself works in a greater freedom than in the absence of the Ghost.” (Stăniloae 2006: 128)	
128	“The Ghost is in close connection with the Church. This is another characteristic of the Ghost. That’s why we cannot speak about grace as about something from outside the Church, but only as about something related to the Church. Likewise, one cannot speak about Church without the grace, or without the Holy Ghost. Through the descent of the Holy Ghost it has been founded the Church. The remaining of the Holy Ghost it ceaselessly keeps the Church in existence, this remaining being too a refreshing of the Church. Within Church is being continued the work of the Ghost, namely the grace. The work of the Holy Ghost, or the grace, it is constitutive to the Church and the grace doesn’t manifest except within the Church.” (Stăniloae 2006: 128)	Holy Ghost
128	“If the Church is being born out of the dwelling of Christ, with His deified body – or spiritualized – within the ones who believe and if this dwelling has an active, efficient character, through the work of the Ghost or by grace, then the grace is constitutive to the Church and it cannot be but a work within Church. Christ cannot save the people except by imprinting	Holy Ghost

	<p>Himself within them, in His entirety, through the Ghost, even if not everybody can assimilate Him through the same work of the Ghost or by the same grace in all of them. But this means that Christ cannot imprint Himself with one of His parts in a man, or in a group of people, and with other parts of His in other people or groups. He imprints Himself ads the same whole Christ, therefore through the same work of the Ghost or by the same grace in everybody.” (Stăniloae 2006: 128)</p>	
128-129	<p>“By Christ’s imprinting within people it is being constituted, it is being perpetuated, it is being deepened, and it is being enriched the Church, in the endless life of Christ. If the word of Saint Irenaeus is true, that “where the Ghost is, there is the Church, and where is the Church there is the Ghost”, equally true is that where is the grace or the work of the Holy Ghost there is the Church, and where the Church is there is the grace. And the Holy Ghost or His work is where is entirely imprinted Christ, with His deified body, with the endless reserve of godlike life that we can achieve, even if not all of us have Him, and not from the beginning, in all His actual depth, and even a believer develops himself more than others do, in faith, in holiness, and in knowledge, from the same Christ, through the same Ghost. Although each believer develops in a different measure, all of them develop on the basis of the common faith, and therefore of the connection with the same Christ, out of the same endless reserve of godlike life being in Christ, and communicated through the Ghost, or assimilate</p>	Holy Ghost

	through the Ghost. The Holy Ghost is the same in everybody. The Holy Ghost is the same within the whole Church; in everybody there is the same Ghost of the integral Christ, or the same true work of the Ghost, or the same grace of His, even though in some people it is more actualized than in others.” (Stăniloae 2006: 128-129)	
129	“The Ghost of the integrally present Christ, he tends, through His common work to recapitulate all of us in Christ, in His endless godlike life. He doesn’t cultivate, through this work, the divisions amongst Christians; He isn’t driven by the desire of closing the circle of the ones who are imparted with Christ. The Holy Ghost creates, through his work within believers, the disposition of the unity. The one who is dominated by the tendency of division, he doesn’t belong to the Ghost of Christ. The one who separated himself from the Church, he isn’t in the grace of Christ, in the effluvium of the unitary life in Christ.” (Stăniloae 2006: 129)	Holy Ghost
<b>a. This Work of the Ghost of Christ, or the Grace, It is Absolutely Necessary to Us for Salvation</b>		
129	“If the salvation means the impartation with the godlike life out of the body of Lord Christ and if the grace is just this impartation, then the work of the Ghost of Christ, or the grace, they will be absolutely necessary to us for salvation.” (Stăniloae 2006: 129)	Salvation
129	“About the necessity of the grace at the beginning of the salvation, Lord Jesus Christ says: “Nobody can come to Me, if the Father doesn’t draw him, the One Who has sent Me” (Jn.	Grace of God

	6: 44). If the grace is the irradiation of the Person of Christ's energy, in the ones who open themselves to Him through faith, than the grace won't be kidnapped as a personal entity. There must be an initiative of the Person of Christ, in order His savior relation to be established with a believer or with another. But Christ wants everybody to be saved. About this beginning of the salvation by grace, the Savior says also: "If somebody isn't born out of water and Ghost, he won't enter the Kingdom of God" (Jn. 3: 5). Firstly, God must voluntarily enter the man's range of existence, to send His love towards this man, for this man to be able to take power of new life." (Stăniloae 2006: 129)	
129	"About the necessity of the grace in continuation (after the beginning of the salvation, after Baptism, o. n.), Saint Apostle Paul said: "God is the One Who works within us both to want and to work for benevolence" (Phil. 2: 13; Ephes. 2: 8). Or: "For we have become partakers with Christ only if we will strongly keep to the end the beginning of our state in Him" (Hebr. 3: 14)." (Stăniloae 2006: 129)	Grace of God
129	"Getting out of the connection with God as Person, or out of His work within us, we fall down from the state of salvation and from our advancing in it, no matter the level we have reached on. Only in positive relation with God we are being saved, or, better said, only in such a relation with Christ, in Whose humanity it is made available to us the infinity of the godlike life, made our own through the Ghost, or through His	Grace of God

	grace.” (Stăniloae 2006: 129)	
<b>B. From Here It Turns Out that the Grace Is Given Us Freely</b>		
129	<p>“The grace if given us freely, for we cannot force God as Person or to oblige Him to enter the relation with us. But Christ doesn’t refuses to us the communication of His life by grace, given He is the godlike Hypostasis staying at the basis of the entire mankind, and therefore he is the Hypostasis open to everybody. If any human hypostasis is characterized through openness towards other hypostases, by putting in communication his nature with other human persons’ nature, all the more is characterized by this the Word’s Hypostasis, Who has made Himself Hypostasis of our human nature. The Son of God, bearer of the infinite godlike life, he entered through His body in virtual communicativeness with all the people. The work of the Ghost or His grace is directed out of Him towards all the people. And this is due to His pure love and not because some merit or for previous deeds which we have done. Of course, within man there have remained after falling some impulses towards good, towards breaking down the walls of his egotism and, if the man follows those impulses, he opens himself to the grace he is offered with, and this make the man receiving easier the savior grace of God. Thus must be understood cases as was the one of Cornelius the centurion. This part seeded by God, through which our being can resist the sins and can do the good, it has been well used by some people more than others, even</p>	Grace of God

	before receiving the grace.” (Stăniloae 2006: 129)	
129-130	“In the fullest mode this power was put in working by Saint Virgin Mary, by enjoying due to this, also a great help from God. Nicolae Kabasilas said that the Lord’s Mother, by putting this “power” in working “as nobody else”, “She moved God towards love for man” and “She attracted the dispassionate One and so He has made Himself man, for the Virgin, the One Who was disgusted with the man due to the man’s sin”. But the savior grace came even to the Virgin Mary only through the body the Son of God has assumed within Her, since the first moment He started to form His body within Her like on the human ontological plan. God the Word must really articulate Himself in the human community, in order to extend out of Him, as out of the central man, the state of salvation in all the people who believe.” (Stăniloae 2006: 129-130)	Grace of God
130	“The natural powers towards good are being actualized also within the humanity which Christ extends Himself in, with His body, through the work of the Holy Ghost which irradiates out of Him. In his situation is the Church.” (Stăniloae 2006: 130)	Human Nature
<b>c. But the Work of the Ghost or the Grace of Christ Doesn’t Force the Man’s Freedom</b>		
130	“ <b>The work of the Ghost or the grace of God</b> , being offered to everybody through the Church, for Christ is dwelling with His body within the Church, <b>it doesn’t force the man’s freedom</b> , namely <i>it doesn’t work irresistibly</i> by forcing the	Grace of God

	man to receive the grace and to be saved forcedly, or without the man's collaboration." (Stăniloae 2006: 130)	
130	"The fact that not all the people are saved is due only to the lack of collaboration with the grace, of some of the people, and not to a predestination of some of them to salvation and of some of them to perdition, decided by God. Who isn't saved he doesn't accept, or he no longer accepts, his <i>self</i> to be united with the <i>Self</i> of the Ghost, and therefore with the Church's <i>self</i> . By that, he has also broken himself from the relation with Christ as You. And if the human <i>self</i> is being fully accomplished in the Church's <i>self</i> , this separation also means a weakening of his <i>self</i> , of his freedom, and of his reality as subject." (Stăniloae 2006: 130)	Grace of God
130	"The Holy Scripture clearly affirms both that God offers the grace to everybody and the man's possibility of refusing it, or the fact that the grace isn't irresistible. The first thing is affirmed by saying that God "wants all the people to be saved and to come to the knowledge of the truth" (I Tim. 2: 4), that Christ "has given Himself as price of redemption for us" (I Tim. 2: 6), that "many are called, but few are chosen" (Mt. 20: 16). The second thing is said by the Scripture in all the places where it shows how some people, some cities, or the people of Israel, they resisted the work of the godlike grace, or the calling of God (Apoc. 3: 20; Acts 7: 51; Mt. 23: 37; Isa. 5: 4; 65: 2; Mt. 11: 21)." (Stăniloae 2006: 130)	Grace of God
130	"The Holy Scripture admits only a predestination conditioned	Predestination

	by the God's foreknowing, or to the God's calling, concerning the fact that some people collaborate with His grace and some don't. "Who He has know from before, those ones he appointed too, to be in the image of His Son" (Rom. 8: 29). In the same manner must be understood also the places: Ephes. 1: 4-11, Phil. 2: 13; I Cor. 4: 7; and Rom. chapter 9." (Stăniloae 2006: 130)	
130	"A predestination only of some of the people it contradicts the love of God, manifested in the embodiment and in the Lord's Cross, and the universal-ontological sense of assuming the human nature, as also the universal value of His Cross. A predestination only of some of the people, or of all of them, to salvation, it lowers the salvation on the level of a manipulation of the human being likened to some objects, no longer being a matter of communion between Christ as Person and the people as persons, communion which Christ cannot offer it arbitrarily only to some of them, and which the people would be forced to accept it. If God hadn't offered the communion to everybody, it means that He would have reckoned some of the people as unworthy and incapable of communion by their own nature itself; and that God wouldn't have reckoned the people as equals to one another by the valued itself He had given them with. This would mean a negation by God of His creation itself. Outside the communion with God, namely of the work of the Ghost within him, the man's gifts cannot develop, so that these gifts would	Predestination

	have been given to him purposelessly.” (Stăniloae 2006: 130)	
<b>2. The Man’s Free Collaboration with the Grace</b>		
130-131	<p>“The work of the Ghost as Person within us, it requires our free collaboration, being show also by this the importance God gives us as persons. The Ghost asks us for impropriating His work and for making it our own, by our will and through a work of our own. The Ghost doesn’t force us, namely he doesn’t annul our will, which He has given it to us, as God, by creation. The Ghost doesn’t annul our will for He is free of all passions, and therefore He is free of domination passion too. The freedom is the most characteristic feature of the Ghost, of the authentic supreme Spirit. “Where the Ghost of the Lord is, there is the liberty” (II Cor. 3: 17). The Ghost isn’t dominated by any will for mastery; he doesn’t want to mastery upon any person, but he wants to liberate the person of anything that narrows that person and that dominates that person, in order that person to be able to activate his own powers, advancing in the infinity of the godlike life, in free and loving dialogue with Christ. The Ghost wants the free agreement of the human persons in leading them in the infinity of the godlike life and in its eternal novelty. He wants to set the man free of the passions which enslave him and which keep him locked up in a monotonous repetition. The Ghost wants to make the man free for the love of God, which is an infinite spring of gifts. The Ghost helps us to reach the “liberty of the glory of the sons of God” (Rom. 8: 21; Gal. 5: 63). The Ghost makes us</p>	Grace of God

	<p>free in God for the eternally new love of other persons. Through “His freedom (of passions) Christ has made us free” and we need an effort “not to take again the slavery’s yoke” (Gal. 5: 1). Far for enslaving us, only because He makes us free, the work of the Ghost gives us the possibility to come closer to the free God, to be imprinted with His image increasingly deeper, and to become like Him (Ephes. 3: 12).” (Stăniloae 2006: 130-131)</p>	
131	<p>“The freedom isn’t a caprice, it isn’t freedom for sinning – which would mean slavery, narrowing in egotism and in repeating the same passions which overcome our freedom; the freedom means liberation from the slavery that appears to be liberty, from the slavery that cunningly hides itself under the mask of the freedom.” (Stăniloae 2006: 131)</p>	Freedom
131	<p>“The freedom we are given by the Ghost, it goes hand in hand and grows up with the spiritual life. The Holy Ghost is the Ghost of the freedom, for He is the Ghost of the life and, by calling us to freedom and by helping us to increase in freedom, this liberty becomes reason for life to us. “The law of the Ghost of the life has liberated me of sin and of death” (Rom. 8: 2).” (Stăniloae 2006: 131)</p>	Freedom
131	<p>“Saint Cyril of Alexandria related the power of the Ghost of making us free, to His dignity of Master of the Self. Actually, the one who masters upon himself he is free. But is free only that one who isn’t dominated by passions and who can liberate also other from passions.” (Stăniloae 2006: 131)</p>	Freedom

131	<p>“The real freedom it is the willingly accepted slavery of the good, of the love of another, of the love for another, of the willing obligation for the neighbor’s good, towards God Who asks us for serving the others’ good and to our real good. Only in real freedom the serving is real too. There is the slavery of the love which is in the same time the real freedom: not the freedom of the bodily love for yourself, but of loving your eternal good and the good of your neighbor, good that has as basis the love for God, the Only One in Whom is ensured our good and everybody’s. The real good never is a good in exclusiveness, but it stays in free and loving relation with the other people. The one who doesn’t serve the others, in this sense, he neither serves himself. In preserving this freedom - which is one with the slavery towards God, the One Who makes us really free – Saint Apostle Peter urged us against the falsifications of this freedom, by saying: “Live like free people, but not like having the freedom as cover for your cunningness, but like some servant of God” (II Peter 3: 16; see also Gal. 5: 13).” (Stăniloae 2006: 131)</p>	Freedom
131	<p>“According to the law of the non-falsified freedom, we will be judged if we do not keep it (Jas. 2: 12). This is for only the law of this freedom obliges us interiorly to the love for God and for our fellow humans; without it we remain in the slavery of the egotism, which can only put of the mask of the freedom. The law of this freedom is the “consummate law”, but it consists in fulfilling the commandments of the love and it will make us</p>	Freedom

	happy through our deeds and by deeply imprinting our being with the love (Jas. 1: 25).” (Stăniloae 2006: 131)	
131	“The real freedom is shown in our effort of not letting ourselves to be enslaved by the passions - which always are egotistic - but of committing good deeds. This real freedom implies the effort of collaboration with the work of the Holy Ghost. The grace, far from enslaving our liberty, it helps us to be free for this collaboration with the Holy Ghost.” (Stăniloae 2006: 131)	Freedom
131	“The freedom of our collaboration with the Holy Ghost it is implied even in the fact that the grace is a work of the Ghost as Person and through it the Holy Ghost wants to bring us to the perfection of the love. In itself this collaboration with the Person of the Holy Ghost it is being manifested and it is increasing the love between us and Him, namely our consummation.” (Stăniloae 2006: 131)	Freedom
131	“In Occident, out of conceiving the grace as an impersonal force, there have been born the disputes concerning who is stronger in the relation between grace and freedom. In this case, the impersonal force of the grace cannot be but either weaker or stronger than the man’s force. But between God as Person and the believer as person, there cannot be a competition in manifesting their power.” (Stăniloae 2006: 131)	Theology
131	“If the grace is a manifestation of the love of God as Person, it is natural to Him trying to awaken through His love our free love. A loving persons, even when he is stronger – as in this	Love

	<p>case –, he can limit the manifestation of his power in order to give the dialogue partner the possibility of freely manifesting himself, for he wants his love. Such a loving person works not through power, but through love which is at its turn also a power of love to the one who freely accepts it. A person who comes with love close to another person, he awakens the love of the other person as free manifestation. The report of love is an agreement between two liberties. It is true that the grace, as manifestation of the love of God, it precedes; but this is not in order to pull us forcedly to love, but it is in order to solicit us our love and to give us the power of feeling the love of God and to manifest ours, but still letting us free to negatively or positively answering.” (Stăniloae 2006: 131)</p>	
131-132	<p>“You cannot become free for good or for love, except in relation with another person who encourages you towards good, who inspires you only aspirations towards good, and who communicates you power which increase your powers in committing the good. But this means that your own effort is necessary too, in order to use the liberty that is being awakened to you, to maintain it, and to strengthen it, in order you to use your powers which have been increased by the relation with the other person.” (Stăniloae 2006: 131-132)</p>	Freedom
132	<p>“The theological disputes from Occident have started from a very equivocal notion of the freedom: from the so-called free will or from the freedom that would be absolutely neutral to good or bad. They raised the question: in the encountering of</p>	Theology

	the divine grace with this freedom, can there be victorious the grace or the freedom?: in case the liberty wins, it would decide, somehow by itself, for doing good deeds; in case the grace wins, this freedom is brought to do good deeds good, somehow forcedly (predestination). In either cases there isn't accomplished a real collaboration, or it is not achieved the real liberty - which would mean both by grace and by our own will." (Stăniloae 2006: 132)	
132	"But there is no absolute freedom or absolute free will. There is only a freedom that serves mostly to the evil, a false freedom, and there is also a liberty in good. Within the man who lives by his own will, given the weakness of the nature or of the will, the liberty is easily being brought towards evil deeds, or it hardly resists the temptations towards evil. Such freedom cannot decide by itself towards doing exclusively good deeds. The free will, or the absolutely neutral freedom, they are an arbitrary construction of our cogitation. But to the liberty to do good deed – namely to the real freedom – one cannot reach without being helped by a superior person, although there is simultaneously needed a free effort from the side of the helped person too. To the real liberty, or to the freedom to do good deeds, the human person doesn't reach either by himself or by being forced by a superior person." (Stăniloae 2006: 132)	Freedom
132	"The true liberty isn't an appanage of the singularized individual, neither of the individual locked up in immanent,	Freedom

	but of the one who is in loving relation with God through the Ghost, but in this relation the human person receives, on one hand, the Holy Ghost's help, and on the other hand, the human person at his turn he makes efforts for remaining in this relation and to still increase in it. In this relation with God and by God's help, the man doesn't estrange to himself, but only by this he really accomplished himself." (Stăniloae 2006: 132)	
132	"The collaboration with the grace all the more helps the human person to achieve his true liberty, as the grace is the energy of Christ, through which the human will has been really restored. The human person, by collaborating with the grace, it reestablished itself in its true humanity, in the likeness of Christ." (Stăniloae 2006: 132)	Grace of God
<b>3. The Gifts as Work of the Holy Ghost, Activated through the Collaboration of the Ones Who Have Received the Gifts</b>		
133	"How they reconcile to one another: the presence and the work of the Holy Ghost as Hypostasis within Church and the partial gifts granted to diverse persons? This reconciliation can be understood if we pay take in account that the sharing of the fire tongues over all Apostles, and the multitude of various gifts it has, in addition to the signification that the Church is destined to all the nations, also the signification of the reciprocal completion between diverse gifts, and between the ones who receive those gifts, according to their natural features. Ant this always is in favor of Church's unity. If one	Holy Ghost

	<p>person had received everything from the Holy Ghost, he wouldn't have searched for the unity with the others; likewise if an Apostle had received the gift of speaking all the languages, he wouldn't have needed to be completed in his mission by the other Apostles.” (Stăniloae 2006: 133)</p>	
133	<p>“The Ghost as Hypostasis, He covers or He actualizes the Whole Church, like the soul covers or actualizes with the totality of its functions the totality of the body's functions, though, on the other hand, the soul is present, as whole, in each of body's organs and he keeps, by this, all the organs united. Likewise, the Ghost as Hypostasis, He keeps united all the Church's limbs. (...) But the Church's limbs enjoy all the gifts only due to the fact that they remain within Church or within the One body of Christ. Only by this, the differences amongst them to not lead to separation, but those differences keep them in union, for the Church's limbs need one another.” (Stăniloae 2006: 133)</p>	Holy Ghost
133	<p>“The Ghost as Hypostasis He is a Ghost of the unification of the ones who have diverse gifts; He is “the communion's Ghost” (II Cor. 13: 13); He is “The Ghost of the unity” (Ephes. 4: 3). Only for we all are “in the same Ghost”, but diverse amongst us, we all are into Christ and we have the approach, into Him, to the Father (Ephes. 2: 18).” (Stăniloae 2006: 133)</p>	Holy Ghost
133	<p>“Only together or in a synodal mode, the Apostles and their descendants, when taking decisions in the important matters of the faith, they could say: “It seemed to the Ghost and to</p>	Holy Ghost

	<p>us". They were many, but the Ghost was one and into the Ghost they had a unique cogitation. Better said, only in connection with the whole Church, within which there is the Holy Ghost, and in which, after the descent of the Ghost in the beginning, the Ghost comes in the same time from above, they could say that. Only in the body of the Church it is each limb imparted, through the mediation of the other limbs, with the totality of the gifts of the Holy Ghost, and by this each limb is enriched in his humanity by the whole Ghost's holiness, which makes to irradiate within Church the entirety of the holiness and of the godhead of Christ's body. This help us to understand that the Ghost, as Hypostasis of the entire godhead imparted to the creature, he is give to the Church in its quality as unitary body. Of course, once present as Hypostasis within the Church, in its quality as a whole, the Ghost is working as Hypostases in each believer, but He is granted to a person or another for that persons remains within Church." (Stăniloae 2006: 133)</p>	
133	<p>"Only for a person or another remains within Church, with that person's special gift in connection with the totality of the persons from within Church and with their gifts, that persons enjoys the plenitude of the Ghost as present and active as Hypostasis within Church." (Stăniloae 2006: 133)</p>	Holy Ghost
133	<p>"The Ghost is the same Hypostasis in the gift granted to a person, by the fact that that gift is connected to the other gifts the Ghost has granted to other persons from within Church.</p>	Holy Ghost

	<p>A mother, when speaking to each of her children and helping him to develop his gifts, she is the same in the various speaking and urging addressed to each child, and by this she keeps them united to one another, for she won't urge them to contradictory deeds. The Ghost is whole in each person from within Church, but only for that person maintains himself as Church's limb, namely only for that person is within Church where the gifts of the Ghost are activated, as unitary and infinitely rich Hypostasis, Who is the unifier factor of the shared gifts." (Stăniloae 2006: 133)</p>	
133	<p>"Each Church's limb is approved by the other limbs and he is responsible towards them, for he is approved by the Church as whole and obliged towards the Church, having by this access to the whole Ghost, and being obliged to help to Ghost actualization as whole in all the gifts the Ghost grants. Each believer has by this the feeling that he is in the whole Christ and that he is obliged to help to Christ's actualization, as whole, through the Church." (Stăniloae 2006: 133)</p>	Freedom
133	<p>"This is true for Christ too, for the work of the Ghost is itself the work of Christ, which has become, by the Ghost, characteristic to the human subject. That's why they say also about Christ that "It is crumbles and it is shared the Lamb of God, That One Who isn't crumbled and Who isn't separated" (in <i>The Liturgy of Saint John Chrysostom</i>). Properly-said, each believer participate to the entire Ghost and Christ. Saint Gregory Palamas said: "Therefore, the Ghost is undividable,</p>	Holy Ghost

	but according to the work..., after that the Ghost overflows and gives Himself and sends Himself, the One Who is everywhere and Who is steadfastly founded in the motionless identity, the Ghost is sharable to the worthy ones.” (Stăniloae 2006: 133-134)	
134-135	“Not only that the Ghost shares the diverse gifts within the Church, but he is present in each gift too, entirely, as worker through that gift and as connection factor with the other gifts. Each gift attracts the other gifts, for in them there is the same Ghost, the One Who keeps that gift the tendency towards the union with the other gifts. That’s why each person who has a gift he feels that his gift is a part of the other gifts, due to the Ghost Who is in all of the gifts.” (Stnilaoe 2006: 134-135)	Gifts
135	“A more remarkable feature of a member of the Church it is called “gift” not only for that feature is given by the Holy Ghost, but also for that feature is destined to serve others, to be gives as a gift to others. Otherwise, what would the man do with that feature? - He would use it egotistically against others. But on this way that feature couldn’t be fully put in value, neither the one who has is couldn’t develop himself. Through the “gift” of one man, the Ghost addresses Himself to others. The “gifts” no longer has only a vertical address, but it also has a horizontal, unifier one. By the “gift” the Ghost unites a man to another, He unites several people amongst them, for He is everybody’s Ghost, he is the communion’s Ghost.” (Stăniloae 2006:135)	Gifts

135	“The Ghost is present as unitary and as unifier Hypostasis within the whole Church, namely in each individual limb, as long as the respective limb remains within Church.” (Stăniloae 2006:135)	Holy Ghost
135	“Through each “gift” a person does a work not only for himself, but also for the whole, or a common work with the others, by uniting his gifts with the others’ (...). Properly-said, even the own work of the each limb it is actually a common work, because it couldn’t be done without the common contribution of everybody, and without contributing by it to the others’ work and to sustaining and developing the whole. Thus, the Holy Ghost is whole present with His hypostatical unitary work, in the diverse gifts and works of the diverse persons within Church.” (Stăniloae 2006: 135)	Holy Ghost
135	“The Holy Ghost is within Church some kind of connection and of dynamic common spring for all the gifts, some kind of water where sprout out and grow up the true gifts of all Church’s members, as equally numerous manifestation forms of the godlike life unites with the human life. Saint Basil the Great said: “The Holy Ghost if often called as the connection of the ones who are sanctified”, namely of those who overcome their limitation, one egotistic and contrary to the other people and to God – of those who sincerely and cleanly open themselves to the communication with the endless and most-clean love life, of Christ, and by this, they open to a relation of clean love with their fellow humans. The Holy Ghost opens	Holy Ghost

	one to the others, and makes them to communicate.” (Stăniloae 2006: 135)	
135	“The Ghost is the “love connection” between each believer and God, and with his fellow humans, and the Ghost is the living spring out of which sprout and grow up, in unity, all the limbs’ gifts, as equally numerous forms which the believers can manifest their love for God in, and their love for one another, as equally numerous forms the human persons surpass themselves, namely they overcome their individualistic limitations, by realizing a continuous progress in the endless unity of the tightly connected to the holiness love. Thus, the Holy Ghost is a spring of the love and therefore He never ceases to renew and enrich us.” (Stăniloae 2006: 135).	Holy Ghost
135	“We can see how much diverse are gifts themselves, which the human persons have, they are the channels which the human persons communicate through, by maintaining and developing between one another a unity of the love. The Holy Fathers strongly highlighted the unifier work of the Ghost in this sense. Of course, as we have seen, this unifier work it doesn’t annul the persons. If this had been the case, the unity amongst persons wouldn’t have been accompanied by the sentiment of joy for giving and receiving.” (Stăniloae 2006: 135)	Holy Ghost
135-136	“Neither Christ must be seen as One Who accomplishes only a unity of nature amongst people and Him within Church.	Christ

	<p>Christ, though He is the godlike Hypostasis of our nature, and therefore he is a Hypostasis with a human conscience open in the supreme degree to others, he though fulfills the function of a human person, distinct from others. According to His example and out of His power, no matter how much the human persons would open themselves to one another, they still remain distinct to each other, and they remain with the conscience of not-confounded persons, as the Trinitarian Persons are too. So, by bringing the human person to the unity with Himself, on the basis of their unity of nature with Him, Christ doesn't confound them." (Stăniloae 2006: 135-136)</p>	
136	<p>"Properly-said, the work of Christ is one with the work of the Holy Ghost within Church. The Holy Ghost imprints inside the human subjects the godlike work that is one with that of Christ, and it deeply imprints in each human person the image of Christ, but without confounding them or without making them uniform." (Stăniloae 2006: 136)</p>	Holy Trinity
136	<p>"The godlike Hypostasis of the embodied Son and the godlike Hypostasis of the Holy Ghost, in Their work within us, They keep in account the specificity of each of us, by letting us as distinct hypostases, likewise the Hypostases of the Holy trinity are too." (Stăniloae 2006: 136)</p>	Holy Trinity
136	<p>"The Hypostasis of the Son as embodied Hypostasis, He has become the fundamental Hypostasis of the Head-Hypostasis of the Church, and he works from within Church in each limb</p>	Holy Trinity

	<p>of the Church according to that limb's personal specificity. The Hypostasis of the Ghost, though He is within Church as Hypostasis too, he doesn't become a Church's hypostasis in the sense the embodied Son is, for the Ghost hasn't embodied Himself, as the Son has done, in the first fruit of the human nature, through what human nature Christ extends His embodiment within other people, namely within Church. But, for since the Ascent of the embodied Son, the interpenetration of the Ghost with the Son is being done also with the Son as man, the Ghost accomplishes some kind of interpenetration with Christ also in Christ's quality as Hypostasis extended with His body, as Person, in the Church's body. Thus, the Holy Ghost extends the connection of the Son with the Father within the mysterious body of the Son too. By this, there takes place an intimate interweaving of the Church with the Holy Trinity, an interweaving that will become consummate in the future life." (Stăniloae 2006: 136)</p>	
136	<p>"The man's spiritualization is though, as we've seen, also a matter of man's decision and of persisting in the good things, and it receives a personal specificity. The Ghost develops each person in what he has as specific by creation, on the measure that person spiritualizes himself in, by developing himself, but that person develops himself or he is developed by the Ghost, as a limb of the whole. The Ghost develops that person also through that one's effort of accomplishing himself as what himself is." (Stăniloae 2006: 136)</p>	Holy Ghost

136	<p>“All of us, we form only a “drop” in report with the God in Trinity; <b>we are only a dew drop</b>. But in this drop is being mirrored the entire godlike sun, and this drop is taken care of and it is beautified by this sun and it receives an untold value; and likewise, each of us who are part of this drop. If we live with the whole intensity of the existence the sunlight mirrored within us, we will receive this value in what we have us specific of ours. The godlike infinite as person, the great infinite, he has created in dependency on Him, some kind of “<b>small infinite</b>”, which He fills him up, with His whole shininess.” (Stăniloae 2006: 136)</p>	Tropes: Metaphor, Oxymoron
136	<p>“If the Father is within the Son and the Son is within the Father, They will work together in Their dwelling within the Church, or within the believers, but They won’t be confounded to One Another; likewise, is the Son is within the Ghost and the Ghost is within the Son, in Their presence within the Church, they will be united but not confounded.” (Stăniloae 2006: 136)</p>	Holy Trinity
136	<p>“The Holy Ghost is the One Who makes the common work - of the Son, of the Father, and His – to be characteristic to the Church in the totality of the work and to be characteristic to the human subjects in human forms which to fit their specificity as persons.” (Stăniloae 2006: 136)</p>	Holy Ghost
136	<p>“The human person is being spiritualized in the intimate and conscious relation with the Person of Christ, as according to a model the human person orients after and which attracts the</p>	Personalism

	human person; but this relation the human person has it with the Holy Ghost too, Who is like a Person comparable to a life-giver force, with Whom the human person feels himself, on one hand, as almost unified, and on the other hand, the human person feels as being distinct, because he cannot attribute to himself that much force as he puts in work.” (Stăniloae 2006: 136)	
137	“The Holy Ghost is the One Who ensures the human person, in their distinct reality, an imperishable value. This is a value that grows up even more through our collaboration with the work of the Ghost.” (Stăniloae 2006: 137)	Holy Ghost
137	“The work the man becomes subject to, it is the work of the entire Godhead, a work the man accepts it by renouncing to himself; this work doesn’t belong only to the Ghost, but it belongs to the Son too, for the Son gives the man the power of renouncing to himself, by His sacrifice.” (Stăniloae 2006: 137)	Holy Trinity
137	“As we can see, in “gift” is implied not only the work of the Holy Ghost, but there is also an act of impropriation of the Holy Ghost from the man’s part, and sometimes there is even a predisposition of the man for that gift, which implies a man’s effort too, in order to develop, with the help of the Holy Ghost, that predisposition or capacity of his. This determines that in the gift, as effect of the work of the Holy Ghost, to be inserted something characteristic to the human nature too. The uncreated godlike work it doesn’t remain alone. When speaking about the uncreated work, we mean that the gift the	Theology

	<p>Christian rejoices of, it cannot be explained without the causality of a uncreated godlike work; and we do not understand that this causality is not a supra-natural one, but a created one, as the Roman-Catholic theology affirms. The Holy Ghost Himself moves the believer towards collaboration and he strengthen the believer in order to receive and to use a gift, or to develop that gift through a natural disposition.” (Stăniloae 2006: 137)</p>	
137	<p>“One doesn’t commit any mistake by attributing the gifts to the Holy Ghost Himself. Although, the gift isn’t only a “work” of the Holy Ghost, but it is the effect of this work too, in the man’s nature, an effect that cannot exist without any feature, namely without the man’s collaboration. That’s why Saint Apostle Paul speaks in a mixed manner here about gifts and there about works of the Ghost, so that it is impossible to discern between “work”, “co-working” and “effect”. In the “gift” itself, as effect, there is dynamism. But one can neither discern between worker and work. Consequently, the effect too it is a product of the godlike working Hypostasis and of the human together-working hypostasis. Although, something of the produced effect remains sometimes even after the man’s worked ceased, and therefore the Ghost’s work ceased too. It remains as something that has been imprinted within the nature, or like the surpassing of the state which one cannot turn back to. This gives some explanation to the man’s not-coming back to the ancestral sin, after falling off the</p>	Gifts

	grace, or after the work of the Holy Ghost and the man's work cease." (Stăniloae 2006: 137)	
137	"When a gift or another had increased considerably, it has become a <i>charisma</i> . This means a <i>much accentuated spiritualization of a man</i> , an accentuated overwhelming of the nature's laws by the human spirit filled up with the Holy Ghost." (Stăniloae 2006: 137)	Gifts
137-138	"By and large, all the Church's members who strengthen their faith by virtues, they reach to possess some special gifts, through which they make themselves useful to other and to the Church, and they unite tighter to one another, strengthening thus the Church's unity. And some of them, by advancing more in virtues and by this reaching diverse degrees of holiness, they reach also to possess charismas by which they serve even more the others and the Church's unity. Through them is made transparent in a more accentuated mode the infinity of the godlike life and light. Out of them irradiates a power that often overcomes the nature's powers." (Stăniloae 2006: 137-138)	Gifts
<b>B</b>		
<b>The Salvation of the Man within Church: Its meanings, Its Stages, and Its Conditions</b>		
<b>1. The Meanings of the Salvation</b>		
138	"The term used by the Holy Scripture and by the Church's Tradition for naming the purpose and the result of the Christ's work regarding the man, it is that of "salvation". The paradigm of this word it counts in the New Testament a	Salvation

	number of 279 verses it is mentioned in. In the Nicaea-Constantinopolitan Creed the Church confesses that the Son of God embodies Himself, He was crucified, He resurrected himself, He ascended with His body to heavens, and He sits on the right hand of the Father: “for us the people and for our salvation”. Being the fulfiller of this work, Jesus Christ is called with the appellative “The Savior”, the most encountered appellative after that one of “The Lord”. Even the name Jesus means “The Savior”.” (Stăniloae 2006: 138)	
138	“The meanings of the term <i>salvation</i> are told in the New Testament through a multitude of terms, which indicate, in the same time, the phases of the salvation, to its final phase: the resurrection and the eternal life. Behold some of these terms: dying to the sin, with Christ, and the earnest of the resurrection and of the eternal life with Him (Rom. 6: 4-5; 8: 11-12; Col. 3: 1), “the destruction of the sin’s body” and “the liberation from under the sin’s slavery” (Rom. 6: 6-7), the true “life” in Christ for God (Rom. 8, 14, 16, 17, 23; Gal. 4: 7); the perspective of the glory into Christ (Rom. 18: 21); the imprinting of the Christ’s image in the saved one, the resemblance with the Son of God (Rom. 8: 29; Gal. 4: 7; 3: 27); dressing up in Christ (Rom. 8: 4); walking into the renewal of the life (Rom. 4: 4); living into the Ghost, walking into the Ghost (Gal. 5: 24); the quality of limbs of Christ, belonging to His body (I Cor. 12: 27); comprising into the body’s clay pot the knowledge of the glory of God (II Cor. 4: 6);	Salvation

	new creature into Christ (II Cor. 5: 17); living into the righteousness that is opposes to the lawlessness (II Cor. 6: 14); the communion with the Father and with the Son (I Jn. 1: 2; I Cor. 1: 9); the communion with the Holy Ghost (II Cor. 13: 13); the participation to the godlike life (I. Pt. 1: 4); the coming closer to the Father through Christ (Ephes. 2: 18), household of God (Ephes. 2: 19); stones in the dwelling place of Christ (Ephes. 2: 21-22; I. Pt. 2: 5); rooted and founded in the love of Christ (Ephes. 2: 18); born for the second time not out of corruptible seed, but out of God (I Pt. 1: 23; I Jn. 3: 9) etc.” (Stăniloae 2006: 138)	
138	“The man obtains the salvation state by grace, and it is developed through deeds and gifts within Church.” (Stăniloae 2006: 138)	Salvation
138	“Amongst the numerous terms expressing the salvation state there is a full solidarity, or a complementarity. The meaning of each term implies the meanings expressed by the others. In the Occidental Christendom, it has been highlighted, out of all the terms, that one of “justice”. But in East, the meaning of the “justice” is seen in solidarity with the other terms.” (Stăniloae 2006: 138)	Theology
138-139	“The Western Christendom conceived the justice state as a relation of external peace the man has with God, in which God exempted the man of His anger, due to the satisfaction Christ has given to the honor of God previously offended by the man’s disobedience. The man’s state of righteousness into	Theology

	<p>Christ it has become thus, in scholastics, a man's "justified" state, acquitted of the punishment from God and accepted in a relation of peace with God, consequently to the juridical act of satisfaction accomplished by Christ through His willing death for the offence the man brought to God. The Protestantism brought this conception to its last consequences. Whether in Catholicism the received man, after justification, in relation with God, he enjoys on the basis of this relation of the gift of the created grace, which helps the man to live a less sinner life, to the Protestantism the justification has no consequence in the man's life. The man only knows that he is justified, namely forgiven for the expiation endured by Christ on his behalf, but the man further remains with his being as he has been, namely a sinner, totally untransformed." (Stăniloae 2006: 138-139)</p>	
139	<p>"Willing to imprint to the salvation this reduces and exterior meaning, the juridical spirit of the Western Christendom has chosen from the richness of terms which Saint Apostles Paul, John, and Peter used for describing the new state of the man into Christ, the only term of the <i>justice</i>, used for a few times by Saint Apostle Peter, and this term has been understood in a main (the Catholicism) or exclusive (the Protestantism) sense. The salvation reduced to this juridical meaning it was possible to be obtained by the man could obtain it from God by himself. That's why it has been reckoned that the Church as body of Christ is no longer necessary (the Protestantism);</p>	Theology

	or the Church has been lowered to the role of a distributor institution, distributing the created grace, through which the individual are distributed the quality as justified for the satisfaction brought by Christ, Whose merit in the form of created grace the Church has been entrusted with in order to distribute it.” (Stăniloae 2006: 139)	
139	“The teaching about “justification” it has become thus a main chapter of the western dogmatic doctrine regarding the subjective feature of the salvation.” (Stăniloae 2006: 139)	Theology
139	“In Catholicism, the created grace being in a deposit, at the disposal of the Church – but not intimately connected to the Church’s being as mysterious body of Christ, full of the body of Christ and of the Holy Ghost Who irradiated out of Him and within and around the Church -, it was possible to be treated as a self standing reality.” (Stăniloae 2006: 139)	Theology
139	“The juridical spirit of the Western Christian thinking disregarded the fact that Saint Apostle Paul expressed the teaching about salvation in Christ as attributing the justice of Christ, to the man, only in the polemic he had with the Judaizers who – by maintaining the Judaic tradition of the Pharisees – they reckoned that they were saved through the justice they earn by themselves through their deeds. Even Christ opposed the <i>justice</i> the Pharisees reckoned they were earning to themselves to “the justice of God” (Mt. 6: 33). Following to this example, Saint Paul opposed to the “righteousness from the law” (Philip. 3: 6), of the Judaizers,	Theology

	the “righteousness from God” (Philip. 3: 9).” (Stăniloae 2006: 139)	
139	<p>“Because of the Judaizers making propaganda amongst Christians in order those ones to understand the salvation as a “justice” obtained by the man himself by fulfilling the deeds ordered by the old law, the problem was: “What the salvation is obtained through?: by organizing the life around a law and by keeping that law’s commandments, or by elevating the man to a new mode of existence, which the Apostle called it a new creature, <i>the life into Christ, the adoption, the inheritance of the Kingdom of Heavens,... the together-crucifixion, the together-resurrection with Christ, the dressing up in Christ?</i>”</p> <p>This new mode of life, the only one savior, Saint Apostles Paul called it as “the righteousness from God”. This mode of life comes within man in the same time with the faith in Christ and it develops out of this faith, or better said it comes out of Christ as Person, as spring of infinite love and power, and it is not a quality which the man earns it, in haughty isolation, by his deeds. According to Saint Apostle Paul: “the faith in Christ makes the man righteous, just for it is a new life into Christ, Who is the Only One Who makes the man alive”. This is for only a person gives a certain life to another person; and the Person of Christ - as supreme Person having an infinite life - He is the only one Who communicates the man an imperishable life. This if for through faith, as man’s relation with Christ as Person, Christ Himself dwells within man and</p>	Salvation

	He is the One Who saves the man, for he makes the man in His image, capable of living a life according to the Ghost and not according to the body (Rom. 8: 29), namely a life in the horizon of infinite life of the Ghost.” (Stnilaoe 2006: 139)	
139-140	“Saint Apostle Paul gives the “ <i>justice from God</i> ” a rich meaning, a plenary one, a meaning of new life having its source in Christ, the One Who is within us and Who gives us this life through His Ghost, but asking for our effort too. This can be seen by studying the context which the Apostle Paul uses the most often the term “justice” in. We give a few examples regarding this: “End if Christ is within you, the body will be dead to sins, but <i>the ghost will live for righteousness</i> . And if the Ghost of the One Who resurrected Christ from death dwells within you, the One Who has resurrected will make you bodies alive too, by His Ghost, Who dwells within you” (Rom. 8: 10-11). Our body is dead in what regards the impulses towards sin, but just by this it is alive for the clean feelings, by the power of the Ghost of the dead and resurrected Christ, Who dwells within you. This one is moved by the Ghost of Christ through his own ghost, which is resurrected, right from now, into Christ, in order him to assimilate the righteousness which he has out of Christ.” (Stăniloae 2006: 139-140)	Justice / Righteousness
140	“If the one who norms up his life lives an individualistic existence, an existence related to an impersonal norm whose fulfillment depends on the man himself, the One Who has	Law

	Christ within him, he has Christ as living norm and as spring out power, and that's why he can live a life of communion with Christ, out of Christ's power." (Stăniloae 2006: 140)	
140	"The Protestantism wanted to highlight the fact that the Christian is saved depending on Christ as Person, and not depending on a law fulfilled by the man by its own efforts, individually. But by reckoning that the salvation a simple man's judicial declaration as a right, for the payment paid by Christ on the cross, the Protestantism too has weakened the connection of the man who is being saved with the eternally living and loving Christ. The man's salvation has been no longer conceived as being done through the man's continuous relation with Christ, but as the cost paid through a past act for the continuous sins of the people." (Stăniloae 2006: 140)	Theology
140	"The whole salvation refers to that past act, valuable in itself, and not to the Person of Christ in permanent communion with us. This lowering of the salvation from the meaning of man's transformation, transformation accomplished in the man's relation, as person, with Christ, it has taken place also in Catholicism, where the Church valorized the Christ's "merit" as an impersonal thesaurus of grace, gained by Christ through the satisfaction Christ gave to God, on cross." (Stăniloae 2006: 140)	Theology
140	"The same plenary meaning is had by the terms: "the righteousness of God" and "the transposing in the righteousness state" in other places from Saint Paul's	Justice / Righteousness

	<p>Epistles. In II Cor. 5: 21, he said: “On the one Who didn’t have sin, He made Him as sin for us, for us to know the righteousness of God into Him”. In Christ, the humanity is <i>the real justice</i>, the embodiment of the righteousness; and we, for we are into Him, we are righteousness too, in the same plenary, ontological meaning, which He is in too. That’s why Saint Paul asks us, in continuation, not to vainly receive the gift, but to live a without blemish life, into the Holy Ghost (II Cor. 6: 1, 17). The grace we are given for Christ, it becomes to us cause “of obedience towards righteousness”, no longer being us slaves of the sin, for “escaped from the sin’s slavery, you have become slaves to the righteousness” (Rom. 6: 16, 18). It is obvious that <i>the righteousness is a state opposed to the state of sin</i>. The one who has received Christ’s gift, he mustn’t any longer let “his limbs to be servants of the uncleanness and of the lawlessness, but he must make them servants of the righteousness, towards sanctification” (Rom. 6: 19). Righteousness is the comprising name for the state contrary to the sin state.” (Stăniloae 2006: 140)</p>	
140	<p>“The one who receives the righteousness state through Christ, he has the power to no longer commit the sin, a power which the one who searched for his righteousness through the deeds of the law – namely by his own powers - had not. If the one who has received the righteousness state through Christ, he had necessarily committed the sin, then it would have meant that Christ Who dwells in Him is sinner too: “And if, while</p>	Justice / Righteousness

	<p>searching to be made righteous into Christ, we would be sinners too, is Christ servant to the Sin? Let it not be! Because, if I build up again what I have crumbled down (the sinner life, o. n.) I prove myself to be a sinner. But I have died by law, to the law, in order to life to God. I crucified myself with Christ and I no longer live, but Christ lives in me” (Gal. 2: 17-20).” (Stăniloae 2006: 140)</p>	
140	<p>“Out of my deeds I couldn’t obtain the righteousness, for I had only my power. That’s why I died because of transgressing the law, being submitted to the condemning power of the law. But now I am living, for Christ is living in me and out of His power I can fulfill the law. “But I through law I died towards the law, to be alive for God” (Gal. 2: 19). Only for I have become alive and strong into Christ, now I can really fulfill everything the law commands as good. This is for “the law is holy, and the command is holy, and righteous, and good..., but the sin, in order to be proven as sin, it has brought me death, right through what it was good” (Rom. 7: 12-13). But by receiving the gift, we can avoid sinning, and therefore we can avoid transgressing the law anymore: “What are we going to say then? Will we remain into sin, for the grace to be multiplied? God forbid that!” (Rom. 6: 1-3).”</p>	Justice / Righteousness
140	<p>“The righteousness which we have by grace, it is the mode of actualization of the grace in a sinless life, which we are advancing towards the eternal life through, through Jesus Christ, the upholder and the source of the righteousness</p>	Justice / Righteousness

	within us. “So that, as the sin mastered towards death, likewise may the sin master, through righteousness, towards the eternal life, in Jesus Christ” (Rom. 5: 21).” (Stăniloae 2006: 140)	
140	“Shortly: <i>Christ has made Himself as our righteousness</i> . And not an external righteousness, but an internal one, for we are into Him (I Cor. 1: 30). Christ gives us the power to be righteous, in His likeness.” (Stăniloae 2006: 140)	Justice / Righteousness
141	“This essential righteousness of the divine life has been seeded by Christ within His human nature too. (...) Christ hasn’t given a righteousness law, which to be fulfilled by the people, as the Law from the Old Testament, but Christ makes Himself as source of righteousness within people (...)” (Stăniloae 2006: 141)	Justice / Righteousness
141	“Understanding the salvation not as a justification attributed in a juridical manner to the ones who believe in God, or distributed by Church out of the thesaurus of the grace merited by Christ, but like a new life irradiating directly out of the sanctified and resurrected body, in the limbs of the mysterious body of Christ which is the Church, namely as an effect of the believers’ communion, as persons, with Christ, so that the salvation no longer has an external, static position, but it is a man’s new quality in continuous development.” (Stăniloae 2006: 141)	Salvation
141-142	“The man obtains the new life like an earnest and like a guarantee of the eternal life. If the man dies immediately after	Holy Mysteries

	<p>Baptism, he is going to the eternal life. But if the man lives after Baptism, he will have to develop the new life seeded within him at Baptism on the one hand, and through the other Holy Mysteries on the other hand, by his efforts. The new life given at Baptism, extended out of Christ, by the Ghost, it virtually has in it the supreme levels the man will reach in the eternal life. But the man is the one who has to effect their actualization through a continuous movement upwards.” (Stnilaoe 2006: 141-142)</p>	
142	<p>“Like if somebody has entered a positive relation with a person, he virtually has in this relation the whole warmth and strengthening attention of that person, but only by persevering in this relation he is being communicated, in an actual mode, all the gradual powers of this warmth and attention, likewise is in the relation with Christ which the man enters at Baptism.” (Stăniloae 2006: 142)</p>	Holy Mysteries
142	<p>“Christ, being consummate God, he has given to the baptized ones the consummate grace of the Ghost, which doesn’t receive any adding from us, but it is unveiled to us on according to the measure we are working the commandments in. Thus, we increase through faith “until we have reached at the union of the faith, at the consummate man, at the measure of the age of Christ’s fullness” (Ephes. 4: 13). Therefore, no matter what we would bring Him after we have been reborn, it has been hidden within us from before, by Him, according to what is written: “Who knew the mind of</p>	Holy Mysteries

	<p>Christ, or who has given Him something before, in order to receive back that reward? This is for from Him and through Him and towards Him are all the things” (Rom. 11: 34-36). Since Baptism, Christ dwells within us with everything His “mind” comprises regarding the target He wants to bring us to. Only for in the grace given us through Baptism there is Christ Himself as Person, with the whole endlessness he comprises in Himself as Person, that’s why after Baptism we aren’t added anything, but it is actualized due to our efforts. Of course, In Eucharist, the Same Christ gives Himself, to us, in another mode too, in order to cross within us with His sacrificed body and blood.” (Stăniloae 2006: 142)</p>	
142	<p>“The content of this plan regarding us and the power at our disposal in Christ Who dwells within us through Baptism, they are actualized, they are discovered, they are assimilated in us in a gradual movement, in which we must actually use the power offered to us, which actualizes and increases our power gradually. That’s why, concretely, we undertake an advancing, even though we do this in what it is virtually weakened within us.” (Stăniloae 2006: 142)</p>	Holy Mysteries
142	<p>“About our advancing Saint Apostle Paul wrote on many times. He recognized about himself, by and large: “Brothers, I do not reckon myself, until now, as I would have reached. But I do this: forgetting about the things from the past and stretching towards the things from the future, I am running to the target, to the crown of being called by God, into Jesus</p>	Justice / Righteousness

	<p>Christ.” (Phil. 3: 13-14). And this target is the consummate gaining of Christ in actualized manner, Who has renounced to all the things. Only by having Him, he has, not the haughty justice from the law, which is not life, but the righteousness from God, which is the power to die towards all the things and of knowing in himself the power of Christ’s resurrection, the power of running, through renunciation to the self, and through the increasingly fuller living out of Christ and into Christ, until the resurrection from dead: “In order to gain Christ and to be I into Him, not by having my justice – that one from the law -, but what it is through the faith in Christ, the righteousness from God, built up on faith, in order to know Him and the power of His Resurrection and my partaking to His passions, by strengthening in mind His death, only to reach I the resurrection from dead” (Philip. 3: 9-11).” (Stăniloae 2006: 142)</p>	
142	<p>“The Christians’ life was seen by Saint Apostle Paul, generally, as an orderly running towards the crown of the eternal and endless into Christ life. And the running is on one hand, domination upon the passions, and on the other hand it is a work out of the work of Christ, an impartation with Christ’s love: “Don’t you know that the ones who run on stadium, all of them <i>run</i>, but not all of them take the crown? You, run so to take it... Therefore, I run so, not as not knowing towards what; I struggle, not as punching the air, but I restrain my body and I refrain my body, lest while heralding to others, I</p>	Salvation

	myself to become untried” (I Cor. 9: 24-27), “but to become partaker” with Christ (I Cor. 9: 23; see also II Tim. 4: 6-8).” (Stăniloae 2006: 142)	
142-142	<p>“The state of righteousness, which will culminate into glory, it is the right state of the man. As culminant state of glory it was shown for the first time on the face of Christ-the Man. And through the direct relation with Him, by looking at Him, it gradually is reflected on everybody’s faces of the ones who look at Him with love and who show their love by fulfilling His commandments. The glory is no longer covered to them and not-communicated to them, as it was covered by a veil on the face of Moses. It is really incorporated in Christ-the Man and, due to that, it is being communicated. This is for God Himself has entered through Christ the direct relation with us and He no longer frightens us by His distance. The glory of God shown on Christ’s face it is the endless love of God entered in direct relation with us, come amongst us, with its supreme condescendence. Any person communicates to the ones who he enters the relation with, if he is truly loving, a certain glory and power. The glory of Christ communicated to us, to the ones who are in relation with Him, by believing Him, it is endless and it doesn’t scare us, but it manifests a great intimacy towards us. The ones who look at Christ and who persevere in communion with Him, they always become more “righteous”, more imprinted by the Christ’s glory, by Christ Himself as model: “And we with our face uncovered, by</p>	Justice / Righteousness

	reflecting as a mirror the Lord's glory, we are transformed in the same image, from glory to glory, as from the Lord's Ghost" (II Cor. 3: 18)." (Stăniloae 2006: 142-143)	
143	"In the Epistle towards Ephesians, Saint Apostle Paul shows the direct dependence of the Christians' increasing in the union with Christ, on the work of: the Apostles, the Prophets, the preachers, the shepherds, the teachers, in building up the body into Christ, in Who is done "" the consummation of the saints", "until all of us will reach the unity of the faith and of the knowledge of the Son of God, at the state of the consummate man, at the measure of the age of the fullness of Christ" (Ephes. 4: 11-13)." (Stăniloae 2006: 143)	Union
143	"If God is always in the absolute consummation, or in the endless love due to the non-changeability of His nature, our created nature can move, due to its changeability, either from good to evil or from evil to god, or to even more evil, or from good to more good too. We cannot be immovable, except in the sense that we move ourselves only within good and towards the highest levels of the good. Thus, we can be imparted with this immovability of the movement all the more into good, and in this sense we are partakers too, to infinity. And properly-said, our nature tends towards this, and through this our nature is authentically accomplished. This is the movement conform to our nature, for it unites us all the more with the model of our nature, with the Logos become man, the most fully accomplished man in the fullest conformity with godlike	Movement

	Logos, with its Logos. And within our nature's aspiration of endlessly advancing into good, or in love, it hides the mystery of our connection with God the One Who calls us to advance in the infinity of His love." (Stăniloae 2006: 143)	
143	"Advancing towards an increasingly fuller likeness to Christ, it cannot be done except within Church, for through the Church one can see "the diverse wisdom of God, according to His decision from ever, which he has unveiled it in Christ Jesus, our Lord" (Ephes. 3: 10-11). And this is for within Church it is being actualized - in the multitudes of the teachings, of the prayers, and of the Church's members – the multitude of powers, of works, and of forms of the love of God, and each one learns and is urged out of this multiplicity." (Stăniloae 2006: 143)	Church
144	"All the things can be seen within Church in a non-static manner and not in an exterior mimicking, but Christ Himself continuously relives all of them within the Church, by imprinting Himself in the Church and in the Church's believers like in the limbs of His body, and imprinting them, by this, the mode of relieving the states which He has elevated His assumed human nature through. The Church is the human communitarian environment within which Christ relives, together with this environment, His savior action, the environment within which each limb of His is on other stage of his ascension, but in the same Christ, Who has descended on each one's level. Being One and the Same, Christ keeps	Church

	<p>them all in unity and communion, but each one lives Him on another height, even though all the stages are expressed in the same word of the teaching, in the same sanctifying acts, in the same good deeds, and in the same prayers. Each one takes power for his ascension from all the others, some of them receiving knowledge from their superiors, others exercising themselves in the communion in ministration and humbleness. This is for no one reckons himself as reached at the target and he reckons the difference of levels as insignificant in comparison to the infinite height of the target.” (Stăniloae 2006: 144)</p>	
144	<p>“In the relation with the Supreme Person of the Word become neighbor man, one cannot progress except by advancing in the relation of love with the believers’ community, in which Christ dwells like in His body, strengthening its unity. The plenary humanity, of the plenary deified humanity of Christ, by being the humanity open at maximum to everybody, through it we have access and power of access to the everybody’s humanity, but vice versa too, through the everybody’s humanity seen in unity and loved, we have access to the full of Godhead humanity of Christ, which the humanity is comprised in. And the advancing in Christ’s humanity is being done infinitely, for through it one advances in the infinite godlike light and love; and by advancing in these ones, our humanity itself increases in them.” (Stăniloae 2006: 144)</p>	Personalism
144	<p>“The immovable in kindness God, He has descended through</p>	God

	creation, and especially through embodiment, on our level, and He accepted the possibility of ascending from stage to stage, in order He to ascend as man, together with us, in the infinity of the Godhead Christ's humanity has been assumed by. By His descent, He has made Himself as our ladder and together-ascending with us." (Stăniloae 2006: 144)	
144	"The one who loves the people who are in hardships and in a reduced understanding, he descends on their level, communicating them summarized sketches, out of His wisdom's richness, and straining Himself together with them under their burdens, not for sparing them of efforts they are being strengthened through, but neither to let them to succumb under those burdens. On this way, He climbs together with them. This is for if He elevated them out of hardships without their effort, they wouldn't have the occasion to grow up through those efforts; and if they didn't come up to the superior understanding being helped by His participation to their hardships, they wouldn't fortify their mind towards the real understanding of His loving Person, and they wouldn't understand all the reasons and all the depth of His love." (Stăniloae 2006: 144)	Personalism
144	"The Holy Fathers presented in diverse modes the spiritual ascension in Christ. We have such descriptions at: Saint Gregory of Nyssa, Maximos the Confessor, John Climacus, Simeon the New Theologian, Nicholas Kabasilas, Kallistos and Ignatius, and others."	Salvation

<b>2. The Stages of the Salvation</b>		
<b>a. The Preparation for the Man's Rebirth or for the Christ's Dwelling within Man, or for the Dwelling of the Grace within Man</b>		
144	<p>"The preparation for the man's rebirth or for the Christ's dwelling within man, or for the grace's dwelling within man, it has diverse forms. The preparation of the ones who were baptized on the day of the descent of the Holy Ghost, it started through the word of Saint Peter, who made Christ known. This word cased within them "the pricking of the heart" and the desire of being saved by attaching themselves to Christ. To repent their life from until them they were urged by Saint Apostle Paul too (Acts 2: 37-38). Their question: "What have we to do?" it came out of their awakened conscience that without Christ there is no escape for them from the perspective of the eternal death. Only after that they were baptized." (Stăniloae 2006: 144)</p>	Salvation
144	<p>"Saul's preparation was caused by the unmediated apparition of Christ, and it continued through prayer and through the connection Saul established with Ananias, a disciple of the Apostles (Acts chapter 9). The eunuch of the Queen from Ethiopia, he felt the need to be baptized, through the word of Deacon Philip, who awakened within him the faith in Christ. Both Saul and the eunuch were baptized consequently to that preparation." (Stăniloae 2006: 144)</p>	Salvation
145	<p>"Even the Apostles prepared themselves for receiving the Holy Ghost by spending three years of time nigh to Jesus and</p>	Salvation

	through the prayer for ten days in the upper room from Jerusalem.” (Stăniloae 2006: 145)	
145	“The followers of diverse Christian sects, they thing this preparation as being everything and they no longer received the Baptism or they reduce the Baptism to a simple ceremony, through which they make know their internal and external “conversion”.” (Stăniloae 2006: 145)	Theology
145	“One could say that before Baptism the soul is moved by grace, by the ambience irradiating out of the Church. In the man prepared thus, Christ can comes and dwell through Baptism in than man’s soul himself. Before Baptism, upon that man work the Ghost of Christ, especially through the word of a believer who has the Ghost within himself, and who is part of the Church. Of course, this work isn’t only a work by word, but also through the conviction of the one who speaks, through his life surrendered to Christ. That’s why Nicephorus the Stethatos placed the service of the word on the forth position – the highest one of the spiritual life -, the first one being the purification of passions, the second one being the contemplation of God, and the third one being the dwelling of the Holy Trinity in the man’s soul. The word of calling to Christ, in order to create an inwards state of preparation within the ones who haven’t attached themselves to Him yet, it consequently must start out of the Church’s fullness, within which one lives the death with Christ and the	Holy Mysteries

	earnest of His Resurrection. Consequently, the man's preparation for Baptism is being done next to the Church, under the power of Christ which irradiates out of Church, and it is a preparation for the man's entrance within Church." (Stăniloae 2006: 145)	
<b>b. The Man's Rebirth in Christ, or the Christ's Dwelling within the Man</b>		
145	"The man's rebirth in Christ or the Christ's dwelling within the man, it is a spiritual event produced through the Mystery of the Baptism and it equals to the man's entrance in the mysterious body of Christ, or in the Church. This spiritual event consists, on one hand, of the abolishment of the ancestral sin and of the other sins committed because of the weakness maintained within the soul by the power of the ancestral sin; on the other hand, this spiritual even consists of the dwelling of Christ or of the grace within the man's soul, and this equals to the starting of a new life within man. The walls of the spiritual prison have been crumbled down and the man has entered the circuit of the Christ's endless love, love manifested in the communion of the Church. Now the Ghost of Christ Has introduced Himself intimately in the human subject, with His work, so that the human subject feels the impulse towards the union with Christ in love and towards deeds of love as an impulse of his own, though this impulse belongs it comes to the man out of Christ; and the contrary temptation the man feels it as stirred up in front of the soul by an unseen enemy." (Stăniloae 2006: 145)	Salvation

145	<p>“After Baptism, the man feels himself like belonging to Christ (Rom. 14: 8). Now begins the man’s life into cleanness, out of the power of Christ Who is dwelling within the man, likewise was the life into committing the sin imprinted like a strong virtuality within the man’s being, because of the connection which the man was living in, with satan, the enemy of God. The enemy of God made out of the man’s nature, through the long obedience manifested by the man, an instrument of his wills. The man denounced the connection with that one. And Christ has used this decision of the will of man to attach himself to Christ, in order to unite the man with His will, in order to make Himself, or His Ghost, the subject of the man’s will. So begins a new life within man, a live oriented towards avoiding the sin and towards committing the good, or the will of Christ, an advancing with Christ in the relation of endless love.” (Stăniloae 2006: 145)</p>	Holy Mysteries
145	<p>“Concerning the Baptism, the Orthodox teaching – as inheritor of the teaching of the early Christendom – it differs fundamentally from the protestant teaching; according to the last one, the ancestral sin isn’t abolished, because neither Christ dwells within man, but there takes place only a declarative forgiveness of the man of this sin and of all the man’s persons sins, a justification of an external acquittal of the man’s guilt for sins, but the sins remain still remain within man, with the whole power of the egotism implied by them.” (Stăniloae 2006: 145)</p>	Theology

145-146	<p>“Because it was used for a long time by the enemy of God as an instrument against God, the man’s nature has remained on one hand, with some physical weaknesses which have influence upon the soul too, and on the other hand the man’s nature has remained even with some weaknesses of the soul himself and of the will. On the weakness of the physical hunger it is tied the weak resistance to the temptation of the covetousness; to the weakness of the tiredness it is tied the weakness of lacking the resistance to the temptation of laziness; to the weakness of the pain and of the fear of death it is tied the cowardice; to the satisfying of the temptations it is tied the haughtiness. The first mentioned are the so-called affects, which easily bring the soul to the second ones, namely beyond their simple satisfying, to the falling into sins and to egotistic acts, or to searching for them. After Baptism, the believer ought to, fight against his soul’s sliding to an exaggerate satisfying of those lusts.” (Stăniloae 2006: 145-146)</p>	
146	<p>“The will, which has detached itself from the temptation of the sliding into sins, it has died with Christ, to the sin, and it has been resurrected with Him to a new life. But this mortification towards sin and the new life, they must continue out of the power of Christ and of His life, through the man’s progress into holiness; they must continue while attracting the human nature too, or the human nature’s habits, in this mortification and in this new life. “Therefore, I am urge you, brothers, to</p>	Sanctification

	present your bodies as a living, saint, and well-pleasing sacrifice, to God” (Rom. 12: 1)” (Stăniloae 2006: 146)	
146	“Saint Maximos saw the purpose of the Holy Impartation in one’s imposing upon the nature, in total mastering of the will decided towards good, insomuch than to make the will to rather renounce even to life, than to accept the sin’s pleasures and compromises. Thus, through the Holy Impartation one continuously receives power for liberating his nature of the sin’s weaknesses, by accepting and strengthening the mortification or the temperance.” (Stăniloae 2006: 146)	Holy Mysteries
146	“Actually right at the Baptism, through the will that attached to Christ, Christ secretly inhabits that man’s nature, within which there is the root of the will too. This is for, according to the Holy Fathers, the will is the nature’s desire of maintaining and developing itself, and the true will is rational, namely it follows the true interest of the nature, or it eternal preservation and development in connection with God. So, at Baptism, the will is the first power of the human nature which received the light and the spiritual strengthening from the Word, or from the godlike embodied and sinless Logos, or which receives His Ghost, as together subject of the will, after He was acting upon the will from outside. But this means that in its ultimate intimacy of rational-personal order, the human nature has been freed of the irrational, contrary, and sub-personal power of the sin, but it has still remain in the will	Holy Mysteries

	the weakness of the irrational habits from surface. “ (Stăniloae 2006: 146)	
146	“Fighting for weakening the sin’s habit it equals the action of fully becoming a person and of fully becoming rational, of the human nature, after the first affirmation of the human person took place at Baptism. That’s why the liberation from the ancestral sin isn’t done for all the descendants of the baptized one, for it is required a beginning of person’s affirmation, of personal option for abolishing the ancestral sin as sub-personal and counter-personal state. The fight, in continuation, against the human nature’s weaknesses which drive the human nature to sin, it is a strengthening, in continuation, of the man’s character as person.” (Stăniloae 2006: 146)	Personalism
146	“This action of personalization means an increasingly fuller imprinting of Christ’s Hypostasis in the man’s person. Through this, the human subject becomes fully opened to other subject, like Christ, by having His human nature in the Word’s Hypostasis, He is fully opened to the other human subjects, not only as God but also as man. Thus, through full participation to Christ, the man becomes a person, namely a fully communitarian person, liberated from the prisons of the egotistic passions. Like through the dwelling of Christ, within man, with His human nature clean of sins, on the basis of the man’s consent, it has taken place the man’s cleaning of the egotism of the ancestral sin and of the other sins and the	Personalism

	beginning of the action of man's communitarian personalization, likewise the man's as person union, in continuation, with Christ dwelling within him, it produces an increasingly fuller personalization of the man's nature, imprinted by the Person of Christ. This man makes Christ transparent through his human nature and, more precisely, through the person that man wears." (Stăniloae 2006: 146)	
146	"Everything takes place within Church, for Christ, by being the divine Hypostasis of His human nature, by this He is open to all the human hypostases, easing their framing in Him, with the human nature these hypostases wear it, as in theirs and of the entire mankind Head-Hypostasis. And only because it takes place within Church, this action is an action of personalization, given the fact that the person is the factor which cannot accomplish himself in his aspiration of openness and communion except being in the deeply founded in Christ community: the Church." (Stăniloae 2006: 146)	Personalism
146	"Saint Mark saw the progress of the man in the new life right in the personal frequent meeting of the baptized one with Christ Who dwells within him, and through this, in the increasingly greater union with Christ." (Stăniloae 2006: 146)	Personalism
<b>c. The Man's Progress in the New Life in Christ</b>		
146-147	"Saint Mark the Ascetic and Diadochus of Photice said that through the Baptism, in the beginning Christ dwells in the hidden of our being, without us having the conscience experiencing of this fact. The experience of this fact starts	Christ

	producing and it later grows up in the increasing in faith and in good deeds, which we offer to Christ, and for which we receive power from Christ Who is in this hidden.” (Stăniloae 2006: 146-147)	
147	“The grace is the Person of Christ Himself, Who stays in our intimacy, available with the whole His love, but Who waits for us to open ourselves too, to this love of His, in order to start a dialogue of love and to start being us filled up with his kindness.” (Stăniloae 2006: 147)	Grace of God
147	“Christ has done everything in order to enter the dialogue of love with us. He dwells in the altar of our being, bringing Himself sacrifice for us – as Hierarch – to the heavenly Father, in order to strengthen us too, in an unknown way, in order to add the sacrifice of our being next to His sacrifice, in order to renounce us to ourselves too, to enter the dialogue with the Father through Christ, as Christ has entered by the sacrifice of His being, as man, in this dialogue with the Father and with us. To Christ’s humbleness must be answered by our humbleness, in order to accomplish the mystery of encountering Him in love.” (Stăniloae 2006: 147)	Love
147	“The place where Christ is like Hierarch, it is in the most inner, the most hidden and the most clean chamber of the heart, for only that one can be the most easily sensitized and opened to God. Only the deep of the human virtual can be opened to the deep of the godlike endless.” (Stăniloae 2006: 147)	Christ

147	<p>“Christ as Hierarch He is a Mediator, but not like in a place stranger to us, but between the abyss of our heart and the godlike abyss, being in both of them and being a bridge between them, for He has both of them within Him. Being such a Hierarch, Christ wants to open the abyss of our heart to the abyss of God: Christ wants to awaken the endless thirst for love, of our heart, in order our heart to drink out of the endless spring of the godlike love. And Christ can do this by being with the abyss of His human heart open to the godlike abyss in our heart’s abyss.” (Stăniloae 2006: 147)</p>	Love
147	<p>“From Christ, Who dwells within us since Baptism, it comes to us the power of opening ourselves to God. From the Hierarch Who sacrifices Himself there, in the fire of love for God and for us, it comes to us the power to add, with a warmth out of His warmth, our sacrifice to His sacrifice, our renunciation to ourselves, for this sacrifice of ours to be taken by Him together with us and consumed by the fire of the same love for God. Form here we see that, though the power of the work comes to us from Christ, we must work too, our work being warmed up and strengthened by His work. “Therefore, oh, you man who have been baptized into Christ, you give just the work for which you have taken the power and prepare yourself for receiving the showing of the One Who dwells within you. And thus the Lord will show Himself to you too, according to the promise, in a spiritual manner, as Himself says: “And the Lord is the Ghost; and where the</p>	Love

	<p>Ghost of the Lord is, there is the freedom” (II Cor. 3: 17). Then you will understand what was said: “The Kingdom of Heavens is inside you” (Lk. 17: 21). Namely, encountering God in love it takes place inside us, in the hot synergy of the love.” (Stăniloae 2006: 147)</p>	
147-148	<p>“The work we do, on the basis of the power we receive, it is the fruit of a mysterious encountering between us and Christ. We actualize only what is given to us in a not fully actualized mode. But his actualization too, we do it with the help of Christ. And by this, we actualize not only the virtualities hidden in Christ, but also our virtualities with the help of Christ. Anyway, only in this contribution of ours, we experience that not only us are the producers of the result. We must work, and we must know that Christ also works within us. And we know this work of Christ, firstly, in our ghost, and then we know it also in the new spiritual feelings of our body. We know Christ as spiritualized, but still present in our body, and therefore present as body, spiritualizing our body too, sanctifying it too, in all its deeds, together with the soul’s thoughts.” (Stăniloae 2006: 147)</p>	Christ
148	<p>“The impulses towards clean deeds and thoughts, they come to us from Christ, but once these ones are conceived and done, we turn them back to Christ. We turn back His gift with our interest rate added to it.” (Stăniloae 2006: 148)</p>	Christ
148	<p>“The human nature is always in movement and it is always the same human nature in its essence. The substance-energy</p>	Movement

	<p>bipolarity it is valid here as well. The human nature is in movement through itself, but it doesn't cease to be always the same in essence and to not become exhausted in any of its movements. What comes to our human nature from Christ it is the power of moving according to that rational will conform to the Christ's will, namely not to move ourselves without Christ's will, in an unfree mode. And the power is greater in the movement conform to Christ's will. Through the movement that was thus strengthened and brought back to its normal, we do not extol only Christ, but we grow up ourselves too, or we accomplish what we must be, and by our know though and by our manifested deeds, we become, in the same time, an image of Christ Who is within us in an unseen manner; or we become transparent for Christ." (Stăniloae 2006: 148)</p>	
148	<p>"Through these thoughts and deeds through which we make ourselves, and Christ too, as masters over the whole being, over all our thoughts and deeds, though and deeds conceived and committed out of the power of Christ, we accomplish our priestly ministration. Through this ministration we offer Christ everything we think and do, and we offer Him ourselves too, by dying out of the power of His death and living to Him out of His power. Though this we develop our burial and our resurrection with Christ at Baptism." (Stăniloae 2006: 148)</p>	Priesthood
148	<p>"It is not only about the death of the former man of the sin,</p>	Personalism

	but it is also about our death as subject, by and large, in order Christ to live within us as subject (Gal. 2: 20). But I am myself into Christ. He has made Himself the subject from within me, without Me to cease being as subject within Him, but by seeing me accomplished in Him and full of joy for this accomplishing. He has made Himself a subject to me, by remaining to me, in the same time, a <i>You</i> , the most responsible <i>You</i> for me.” (Stăniloae 2006: 148)	
148-149	“This framing of mine, as subject, in the subject of Christ, being the alter of the supreme love, it is in the same time the act of the fullest opening of the heart – of my intimacy -, through which I elevate my life, when I gather myself from the self-forgetfulness, from scattering. The heart is meant to be open towards God as Person, and towards people, like a window is made to be opened towards the seen things. This openness of the heart for me and for Christ, it has started at Baptism, by banishing away the attachment to the egotism’s sin, in which I believed my own self was being affirmed. By being my dialogical subject framed into Christ, my heart opens in the Christ’s human heart, opened to the maximum of the infinity of God.” (Stăniloae 2006: 148-149)	Love
149	“Christ, or the Ghost of Christ, He has made Himself the subject of the man’s feeling, of the man’s prayers, of the man’s words, and of the man’s deeds. But also vice versa, the man is the subject of the feelings of Christ’s body. It is a union without confounding. But the ones who doesn’t fully	Union

	<p>fulfill the commandments of Christ, but only one of them and only partially, he hasn't fully died for Christ and he hasn't fully united himself with Christ, because he doesn't fully love Christ, though that man too, still can enter the kingdom, namely he can accede to the tasting of a partial communion with Christ, on the measure of his union with Christ." (Stăniloae 2006: 149)</p>	
149	<p>"The death has the meaning of the full love for Christ. But the love is the virtue that crowns all the virtues and it comprises all the virtues. And the virtues aren't but the habits which our human nature has achieved, by steadfastly fulfilling the commandments, with the help of Christ's power, or with the help of the Ghost dwelling within our heart since Baptism. The commandments aren't but the invitation to the full opening of our heart to Christ, and to our fellow humans, done by us too, with the power of Christ, Who offers Himself to us, through the commandments, with His power, but also with the appeal to our efforts in order to put us in accord with Him in love. The fiery love for God, which crowns all the virtues, it is a fruit of the Christ's Ghost, Who dwells within our heart, but it is an answer of the man as well; it is a full encountering with Christ Who is full of the godlike infinity, within our heart; it is a full revelation of the Christ Who is within our heart." (Stăniloae 2006: 149)</p>	Love
149	<p>"Each man must cultivate all the virtues, because the total absence of one of the virtues (as for instance: the</p>	Virtue

	<p>humbleness, the patience, the gentleness) it alters all the other virtues; but, for the possibility of progressing in good is endless, no man won't ever reach the end of the virtues. Each man must strive to advance ever higher. All the virtues are related to a degree of love, which comes, on one hand, from the Ghost of love Who dwells within the man's heart, and on the other hand they are an answer the man gives to it." (Stăniloae 2006: 149)</p>	
150	<p>"Saint Mark the Ascetic demanded us to bring our thoughts as sacrifices to Christ, from the first moment of their occurrence, until they aren't mixed with something evil, until they aren't bitten by beats, as he said.</p> <p>Only thus we can preserve our thoughts clean, or we can fully unite ourselves with Christ. This is the importance of the man's ministration as priest. Only thus the man can bring himself clean to Christ: if the man bring all his thoughts referring to the things, from the beginning, to Christ, in order the great Hierarch to bring those thoughts to the Father, and by this He sanctifies us. Only thus the things won't become objects of our greediness, of some tendencies towards pleasure which occur within us.</p> <p>In this manifests not only the true love for God, which sees God in all the things, but also the true love for things and persons, which doesn't lower the things and the persons on the level of simple object of the man's egotistic pleasures and interests, but which sees them in their wonderful and deep</p>	Though

	<p>mystery and importance that is hidden in the eternal rationalities of the Word of God; only thus the man sees the persons as free partners of a love in full respect for each other and in an equal need for one another, and the things as means of manifesting the love amongst the human beings.” (Stăniloae 2006: 150)</p>	
150	<p>“By passionately looking at the things, by looking at the persons with enmity or passionately, it means laying down over them a fog, by granting them a too big momentary importance, which will become, in short time, despise, of which despise them from the first moment. The dispassionate look sees in the horizon of the infinite light of God and in their meanings of concretizing His endless wisdom and love and always varying towards us. That’s why the Holy Fathers demand us to look at the things in their simple meanings, or clean ones, separated from passion, by the fact that we bring them to God, we related them to God, fulfilling thus our job of priests of the creation in front of God.” (Stăniloae 2006: 150)</p>	Priesthood
150	<p>“Practically, the virtues separate the meanings of the things from their passionate meanings, which darken the things; the virtues behave as such related to the things. That’s why the virtues areas well a seeing of God as transparent through persons and through things. The virtues do this by no longer seeing the things reduced to their simple material opaque thickness, for they have separated the mind form the passions aroused or produced by this thickness that doesn’t</p>	Virtues

	stirs up but the body.” (Stăniloae 2006: 150)	
150	<p>“To the clean one all the things are clean. To the clean one all the things are transparent to God as he is as well transparent to God. The clean one sees God through all the things. “Blessed are those who are pure in their heart, for they will see God”. Thus, through the cleaning of passions and by achieving the virtues, the man is elevated to the knowledge of the rationalities of God, by contemplating the things in God and, by this he is elevated to the knowledge of God Himself. Knowing God it doesn’t have a purely theoretical basis, but it has a practical one. Knowing God requires an effort to cleaning of passions and it required the achieving of the cleaning through virtues, it requires the clean love for all the things, in order the man to see God in all the things. Within the clean man, the whole cosmos regains its shininess in God, a shininess that is being spread through the man, from God.” (Stăniloae 2006: 150)</p>	Virtues
150-151	<p>“The man’s man opens to God through a love which isn’t only the top of the virtues, but it is also the top of the knowledge of God, being the appanage of a mind that has been cleaned, of passions. Besides, the virtues by cleaning up the body and the soul of passions, and by filling them up with the love for God, they clean the mind as well of the passionate cogitation - which distorts the things and the persons and locks them up in a narrow horizon –, by elevating the cogitation through a wide and luminous horizon to the knowledge about God.”</p>	Love

151	<p>“This knowledge about the simple meanings of the creatures – simple, yet endlessly deep – it is the fruit of a love that is superior to loving them due to a perishable material interest. Even the love for woman, which overcomes the sensuality, it is a superior love, for it is durable, loving and respecting the woman in her eternal mystery and in her undiminished spiritual dimensions, known through this clean love in God. In this sense, to the ones who are advanced into Christ, there is no longer man (to the woman) or woman (to the man), but they all are one into Christ (Gal. 3: 28), for the man and the woman meet in their spirit which is identical in his depth and cleanness.” (Stăniloae 2006: 151)</p>	Woman
151	<p>“Christians are allowed to use the things, and to unite themselves in marriage as man and woman. The things can be used, not for pleasure but for maintaining the life within body, and for knowing and praising God. The love between man and woman must always take the form of marriage. Only thus the woman is actualized for the man in the plenitude of her being and the man as well for the woman and between them there is accomplished a real unity. Through marriage, the man’s love for woman exceeds the passing, narrow, and egotistic sensuality, as well does the woman’s love for her man. Only thus they provide help to one another, in the spiritual ascension towards God, in their true accomplishment.” (Stăniloae 2006: 151)</p>	Marriage
151	<p>“There is another way which eases the ascension towards</p>	Monasticism

	God. This is the way of a more radical detaching from things and from marriage, for the greater love for God.” (Stăniloae 2006: 151)	
151	“Often, some Christians, aware of not being able to fulfill the Christian’s general duties, they take for themselves the task of accomplishing other things, in order to gain the mercy from God for the things they know they won’t be able to accomplish. To their conscience, accepting these advices which they feel they can more easily accomplish than the ones of general Christian order, it becomes an obligation. The monasticism is, thus, a vocation. And the one who discovers himself as having this vocation, he must take it seriously and, by fulfilling it, not to take pride of it like for he would do more than the other Christians owe to do.” (Stăniloae 2006: 151)	Monasticism
151	“The climbing into consummation is endless, and no one can tell that somebody has passed beyond his consummation, so that what he does is no longer assimilated to his person, but it is a surplus that he can put it at the disposal of the ones who haven’t accomplished as many as they should. This is not egotism at the ones who ascend on very high levels of consummation. But the benefit others have it from them, it is due to the direct irradiation of power from the higher one to the lower ones, not needing an official intermediary which to take this surplus in its own administration, in order to later distribute it as merits detached from the persons who have earned those merits. Besides, all the Christian can gain from	Theology

	one another, each of them having something to be communicated to the others and to be received from the others.” (Stăniloae 2006: 151)	
<b>3. The Need for Faith and for Good Deeds, for Achieving the Salvation</b>		
152	“The Protestants contest the need for good deeds, on the basis of a few places from the Apostles of Saint Apostle Paul, about the salvation by faith without the deeds of the law (Rom. 3: 20, 28, 30; 2: 4, 6; Gal. 2: 16; Ephes. 2: 8). This contestation of the deeds is solidary with their teaching about justification, as juridical acquitting of the ones who believe, for the guilt for sins, without abolishing the sins and without seeding within them a new life in Christ. But we have seen that Saint Apostle Paul understands the “righteousness” the man in whom Christ is dwelling is imparted with, as a new life, manifested in good deeds which can lead the man to the spiritual stature of Jesus Christ, the consummate man. This can be seen in all the places from the Epistles of Saint Apostle Paul, where he speaks about the new life in Christ, in continuous growth, in which is implied the appreciation for the good deeds. But Saint Apostle Paul speaks also in numerous places about the need for good deeds.” (Stăniloae 2006: 152)	Theology
152	“It is clear that the good deeds whose importance is contested by Protestantism, are the deeds the man reckon the as justifying him without the union with the sacrificed and resurrected Christ. Regarding this mentality, Saint Apostle Paul placed at the foundation of the salvation the faith in	Theology

	<p>Christ, but not the faith in the juridical importance of Christ's death, as equivalent for our sins, but the faith as relation, as persons, with Christ, through which irradiates within man the power of Christ; it is a faith which equals to a gradual union with Christ, out of Whose sacrifice and Resurrection, we receive, at our turn, power to die to the sins, namely to die to our egotism and isolation, and to resurrect to a new life which stays in intimate communication with Christ and which will bring us to resurrection, out of His power. Not the deeds committed outside Christ are the ones which save us – namely not our deeds committed on the basis of an normative impersonal law, but the deeds springing out of the power of Christ, Who dwells within us, are the deeds necessary for achieving the personal salvation, for these deeds increase within us the union with Christ and the likeness to Him. In those deeds it is shown the fact that we have achieved the salvation in Christ. Not only in Protestantism it is avoided the pride for deeds, but in Orthodoxy too; but, while in Protestantism they renounce to any kind of deeds, even to the deeds of the communion with Christ - because they do not believe in this communion -, in Orthodoxy these deeds can be seen as fruition within us, of the Christ's presence and of His power.” (Stăniloae 2006: 152)</p>	
152	<p>“Between the good deeds and in the faith in Christ there is an organic connection, in both of them being manifested the communion with Christ. In deeds, the communion with Christ</p>	Deeds

	<p>is manifested as a development of the communion that starts through faith. The faith in Christ is the faith in the Christ from within us, the faith out of His power as dwelling within us; it is the irradiation in us of the presence and of the power of Christ, dwelling within us in an unseen manner. This faith includes the love for the One Who has sacrificed Himself, Who has resurrected, and Who dwells within us, for out of His state of sacrifice and resurrected, at our turn, also us to take power to die to the sin and to live, at our turn, a new life out of Him and with Him. Christ Himself fills us up with love towards Him, by His love for us. And the love gives us the power to become like Him: to die towards the sin, to manifest ourselves with love towards whosoever and towards whatsoever. The Christendom is the great mystery of the communion amongst person, which the Occident hasn't understood. The Christendom is a great mystery of the persons' growth out of the life of another person and, in the last analysis, out of the life of Christ's Person, full of godlike infinity." (Stăniloae 2006: 152)</p>	
152	<p>"The love is the greatest force. But the love is strong only when is upheld by Christ's Person, Who is infinite in power and in love – and this love is one with the true faith. This love will last even after the faith will come to an end, namely when Christ will show us Himself in revealed manner. And for this love is great, it is working as well, or it shows its greatness in its capacity of being proved through all the manifestations.</p>	Love

	<p>That's why the one who has faith but he hasn't love, even if he could move the mountains, or even if he would give his body to be burnt, his faith is nothing, because there is no communion. And how does the love work? "The love is longsuffering, the love is full of kindness, the love doesn't envy, the love doesn't take the evil in account, the love doesn't rejoice of injustice, but the love rejoices for truth; it suffers all the things, it believes all the things, it hopes for all the things, and it endures all the things" (I Cor. 13: 4-7)" (Stăniloae 2006: 152)</p>	
153	<p>"That faith that lacks the love it is frown, because of being an individual effort and not a communion; that particular faith can be haughty, and it can hide individualism in itself. The love is the opposite of the rigid individualism, and it is humble. The Western concept on faith it can be explained out of the doctrine about a Christ at distance, absent in hearts. The love is the heart's openness in unlimited mode, for the others, in Christ; the love is self-forgetfulness for others, according to the example and out of the power of Christ. Living in love it means living in the generous non-limitation, irradiated within us out of the infinity of the Person of God, Who is in the other persons as well. You cannot love but another person. And the possibility of the love and its thirst for infinite they show that in the communion amongst persons there is manifested the infinity of the infinite Person of God." (Stăniloae 2006: 153)</p>	Love

153	<p>“The faith in Christ is the love for Christ and the impropriation of His love for people. Otherwise, the faith isn’t real. This is for the true faith is itself the beginning of this openness and trust in the infinity of Christ’s love. Luther contested the importance of the love, because it would belong to the man and the man would take pride of it. And the man, he said, he mustn’t give anything in order to keep his faith for the man is saved only through Christ. But the one who really loves, he doesn’t get haughty, for he has forgotten about himself. The one who loves Christ, and who loves the people in Christ, he doesn’t get haughty, for he know that his loves is nourished out of the love of Christ for us; he knows that in the infinity of the love he feels himself conquered by, he lives the infinity of the love of Christ. Our love is only our answered given to His love out of His love’s power. Our love is a wave of our love towards Him, stirred up by the wave of His love which attracts us towards Him. If there hadn’t been His love which to penetrate within us and to attract us towards Him, we would have behaved like some insensitive ones; we wouldn’t have been able even to believe. “Who will separate us from the love of Christ? Is that the troubles? Is that the tribulation, or the persecution, or the famine?... Neither the death, nor the life, nor the angels...” (Rom. 8: 25 and the followings). Neither spectacular doctrines as the ones of the Protestant schools are.” (Stăniloae 2006: 153)</p>	Love
153	<p>“Actually, Saint Apostle Paul rejects the deeds, but only those</p>	Deeds

deeds which do not spring out of the faith in Christ and out of the love for Him. Therefore the faith is the basis of the deeds. But, like the deeds which aren't from the faith in Christ they do not have any value for salvation, likewise the faith that doesn't work through love, it isn't a true faith. That's why one mustn't reckon the deeds as savior in themselves, aren't reckoned as savior the deeds which have only an exterior mode and they do not constitute as such a right of the man to salvation; that's why there cannot be an accumulation of deeds which exceeds the equivalent of the own salvation, so that to detach the deeds from the one who has done them and to deposit the deeds in a thesaurus of surplus merits, out of which one can complete the others' shortcomings. There can be deeds committed exteriorly and the soul can remain, though, lacking the love, and rigid in his pride for the deeds he has done. There can be deeds committed for diverse interests, aiming to accomplish diverse plans. Only the heart's overflowing in one's deeds, out of the man's faith in the unmediated relation with Christ, it gives these deeds savior value; only when the deeds increase the man's faith and love, which make the man increasingly good, only then the deeds are savior; the deeds are savior only when they transfer the kindness of the ones who commits them in the beings of the ones who enjoy those deeds' benefit. Thus, if the addressee of some good deeds feels some pride within the one who commits those deeds, this fact could actually make him even

	more evil.” (Stăniloae 2006: 153)	
153	<p>“The Western conception about obtaining the salvation on our own account, in a juridical mode, it makes superfluous our deeds (in Protestantism), or it considers the deeds as an adding to the juridical equivalent paid by Christ for our sins (in Catholicism). In neither case, it isn’t softened and it isn’t opened the heart to Christ out of Christ, and for the people out of Christ. And this is our salvation that Christ aims through the fact He has made Himself man: to communicate us His love and us to become the bearers of His love; to get us out of the rigidity of the sinful egotism. No one of the mentioned doctrine sees the salvation brought by Christ as basis of a real restoration of the man in the communion with God. Only the deeds sprung out of love, a love having the love of Christ as its source in us, only these deeds have a purpose in our salvation.” (Stăniloae 2006: 153)</p>	Theology
153-154	<p>“That love out of which spring out the deeds and that is increased by deeds, it cannot ever reach a level from which couldn’t grow up even more, for the love of Christ that our love is fuelled from, it has not limit of its growth. Considering as savior some deeds externally attached to somebody and which are not sprung out of that man’s love – as it is in the case of the deeds attributed to other persons by the churchly authority out of the surplus of other’s deeds, as it is being done in Catholicism, it implies considering the deeds as being above person, it implies not knowing the organic connection</p>	Theology

	<p>between deeds and persons. This is because the deeds aren't regarded as a manifestation and as a growing up of the heart's openness towards God and towards the fellow humans. The persons grow up only through the love manifested in own deeds, and the love is shown in the communion of the person who commits some deeds with the person for whom those deeds are committed. The deeds are manifestations of the direct loving relation between person and person. Properly-said, only in the relation with God as supreme Person, the man's salvation is really done, for only out of the love of God, manifested in deeds, to which the man can open himself through his deeds and faith, he can be really filled up with an imperishable love, manifested in continuously done deeds." (Stăniloae 2006: 153-154)</p>	
154	<p>"The love stays in the bosom of the true faith and vice versa. And the good deeds are comprised in both love and faith. In love it is shown the creator of communion character of the faith; in the love manifested through deeds, in love and in deeds, it is shown again that the man's salvation is accomplished within Church. And within Church it takes place also our restoration and personal growth and their repercussions over the world. This is for our personal growth is a common growth with the others in God, a growth manifested in deeds of love shown through things." (Stăniloae 2006: 154)</p>	Deeds
154	<p>"On one hand, the love is a gift; on the other hand, the love</p>	Theology

	<p>must be accepted and impropriated by us and shown through deeds. We cannot be saved without actively answer the love of God for us, as some “logs” – like Luther said. God doesn’t despise us insomuch that to move us as some insensitive objects in the Kingdom of Heavens. If God had despised us so much He wouldn’t have made Himself man for us. And the, this insensitiveness wouldn’t prolong itself in insensitiveness to the happiness of the eternal life? For, how God would produce suddenly sensitiveness within us, if He hasn’t started to produce within us, right by now, an effort to impropriate that sensitiveness?” (Stăniloae 2006: 154)</p>	
154	<p>“The Savior Himself says that the love for Him it is shown and it is strengthened by fulfilling His commandments, and this fulfilling bring us to the fuller communion with Him: “He who has My commandments and keeps them, that is the one who loves Me; and who loves Me, he will be loved by Me and I will love him and I will show Myself to him” (Jn. 14: 21). Or: “If somebody loves Me, he will keep My words and My Father will love him, and we will come to him and we will dwells within him.” (Stăniloae 2006: 154)</p>	Love
154	<p>“Through the deeds sprung out of love, the love that as its turn grows out of the love of Christ, as man, for His father, and out of Christ’s love for us, our nature advances from the quality as image, on the endless stairs of the likeness to God, together with Christ as man and like Him, Who has taken for this our nature, and Who has laid down, by this, the basis of</p>	Deeds

	our salvation.” (Stăniloae 2006: 154)	
155	<p>“The times itself is given to us in order to grow up in the likeness of God. Saint Maximos the Confessor defended in details, in his writing entitled <i>Ambigua</i>, this meaning of the time, against Origen, who considered the life in time as a result of a souls’ falling off an incorporeal existence. We grow up in time, but this means increasing in the closeness to God through the deeds we have done out of the love for God, as answer to His love and out of the power of His love. We are unable to answer in an unlimited manner to the unlimited love of God, because of being created we are limited through being, not being able to receive at once, as gift, the whole love power of God. But in the same time, as images of God, we aspire towards infinity and we are capable of infinity, but not through an exclusive actualization of what there is within us, but by strengthening what we have within us through the participation to the infinite God. But we cannot reach the full participation without a preparation through a gradual participation, through which, in the same time, to achieve the conscience that without the full participation to God through His grace, our continuous surpassing still moves inside a limited frame, namely we always remain locked up in time and subjected to death.” (Stăniloae 2006: 155)</p>	Time
155	<p>“Taking in account our gradual growth towards the unlimited answer to His unlimited love, God Himself doesn’t show us this love entirely from the beginning, but He shares us with it</p>	

	<p>in stages, by descending Himself on our temporal level and by traveling the road with us towards showing us His unlimited love and towards our unlimited answer; namely towards our elevating at His eternity -this elevation doesn't take place through this gradual growth, but it takes place by an act of God of moving us in it. As long as we are unable to answer, in an unlimited manner, the unlimited love of God, we have a future, and we pass through the moment of life with the hope of being more and of giving ourselves more in the future. In comparison to what we are giving now, the gifts we made in the past seem to us as always insufficient, surpassed. But in the same time we feel that either now we can't give ourselves as we would want. This is the way the time is being constituted in, with a surpassed past, with the present felt as insufficient, with the future we tend towards through hope, out of a continuous need and possibility to surpass our limitation, by actually searching for eternity, by having in us the thirst for eternity, the eternity itself attracting us towards it, but aware of the fact that we couldn't have the eternity except out of the full gift of God." (Stăniloae 2006: 155)</p>	
155	“	

155	<p>“The continuous deeds are needed as always increased answers to the love from God, as expressions of our need for answering in a fuller mode the unlimited love from God, which we feel somehow in the continuous insufficiency of our answer; out of the continuous need for answering the appeal from others in a fuller manner, an appeal which we feel it limited in potency, because they always remain unsatisfied by our limited answers, by feeling themselves too that we could answer them in an unlimited mode, not out of ourselves but out of the gift of the unlimited love from God, which we will be someday imparted with. Especially after we have given another answer, we feel that it was an incomplete answer, for there it has occurred within us a new possibility for a fuller answer. But just in the moment we give this new answer, we feel it as incomplete, as surpassed, and as belonging to the past, for within us it occurs in that moment the possibility for a new answer which we hope to be perfect, or more perfect. This is a new possibility which our nature has become capable of, on the basis of our nature’s virtuality of being in an endless dialogue with the infinite God, virtuality that is gradually actualized only in this effective dialogue. These are the “epektasis”, or “the stretching forwards” Saint Gregory of</p>	Deeds

	Nyssa spoke about, according to the example of Saint Apostle Paul, as stretching towards a target which is not but God Himself with the shown infinity of His love, towards the “crown of the godlike calling from above, into Christ Jesus” (Philip. 3: 14).” (Stăniloae 2006: 155)	
155	“The need for ceaseless deeds, it comes also out of the need for answering continuously changing situations, to answer continuously changing needs of our fellow humans, which God places us in front of, demanding us to continuously manifest our love, which is otherwise the love of God for people through us, and towards ourselves; this is for God wants us to ceaselessly and multiply grow up, by developing all our possibilities of knowing and of doing, by developing the communion of love with as many as possible people, and by ceaselessly refreshing this love of ours. By this we accomplish our creature from continuously divers point of view, or we actualize and deepen and we make more luminous other features of the image of Christ imprinted within us, by making Himself to appear increasingly luminous in the richness of His features and in His loving interest in all the people.” (Stăniloae 2006: 155)	Deeds
155-156	“The human image of Christ is composed from the harmony of the countless virtues, of the countless aspect of the good, which reflect in human image the features of God. The one who, through steadfast deeds of diverse kinds, he imprints within himself these virtues, by this he imprints the features	Transparency to/of God

	<p>themselves of Christ's image, or he gives a human form, in his person, to the features of God, like Christ has done. And this is a true participation to God and a reflecting of God through our person. Such a person brings the godlike image from within himself to likeness and to the deifying love. His face is obviously transparent to the light of Christ's face." (Stăniloae 2006: 155-156)</p>	
156	<p>"Like Christ worked continuously, by manifesting His love towards continuously diverse needs of the people from around Him, likewise we must do too. But the deeds we are required to do, they do not consists only of manifestations of love for the people, but also they consist of deeds of restraining our egotism that limits us by and large, by not giving us the possibility to be imparted with the unlimited love of Christ and to answer His love; we are required deeds for strengthening our purity of our transparence and of strengthening our connection with God, of intensifying our closeness to Him and the loving relation with Him." (Stăniloae 2006: 156)</p>	Deeds
156	<p>"Saint Apostle Paul spoke about a "stretching forwards", but also about the fact that this temporal stretching doesn't bring us, by itself, to the consummation of the eternal life. "Brothers, I do not reckon myself as I have reached yet, but I do this: by forgetting about the things from behind and by tending towards the things from ahead, I am running to the target, to the crown of the godlike calling, from above, into</p>	Time

	<p>Christ Jesus” (Phil. 13: 14). The target we are running towards it is above, and it is beyond our temporal plan. But there we are “called”, above, and that means we are feeling within our human nature too, an aspiration towards that target. That target is a “crown” for our endeavors we have done here on earth. If there isn’t any endeavor, we won’t be able to take this crown. There above, our temporal running comes to an end. There is the unlimited answer to the unlimited love of God, answer that is no longer surpassed; there is the eternal resting. But the running in time is necessary for gaining the crown of this resting in the endless joy. Here on earth the man becomes worthy, by running, of the crown of that resting, by using the time.” (Stăniloae 2006: 156)</p>	
156	<p>“The didactical Protestant theology deprives the time of any value. By despising the deeds, it despises the person’s possibility of growth itself, or the person’s value in the eyes of God as hearth of the aspiration towards an increasingly greater love of His, and it despise the importance of its active answer to the love of God. The love of God, in the Protestant conception, it hits a wall which won’t ever be opened. The Holy Scripture and the Holy Fathers, by highlighting the importance of the manifestation of the person’s love, and therefore of the time too, they teach us that only here on earth one gains the Kingdom of Heavens.” (Stăniloae 2006: 156)</p>	Theology

156	<p>“In a passivism resembling the Protestant one, the theosophy and the anthroposophy are complacent in too, by not giving the human existence the whole importance it has, by reckoning that there will be other lives as well, during which the man will do more, because of being somehow forced by the higher levels he will be on. They disregard the human person even more, because they go in the series of the incarnations until the annulling of the human person, ending in a merging of everybody in the impersonal essence. What importance could have the deeds in such a conception? If the deeds still take place, they do that on the basis of a natural necessity, like the nature’s phenomena occur too.” (Stăniloae 2006: 156)</p>	Theology
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